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PLANNING CHRISTIAN VOCATIONS

Church leaders offer advice to college student

7, No. 30

APRIL 27, 1955

CENTS

Driver's Seat

TWO WOMEN WERE sitting in back of me on the bus. One had traveled widely and was telling the other many interesting highlights of her experiences.

"I've done all this traveling in the month's vacation I get each year," she explained.

"I RARELY GO any farther than from Lewisbury to Sunbury," said the other. "I used to have a job on which I had to travel a lot, but I got a nervous breakdown from it. Maybe I wouldn't have if I'd enjoyed riding as you seem to. I'm always on edge in a car, a bus, in anything that moves. I guess it's the possibility of an accident that keeps me uneasy. How do you overcome it?"

The woman hesitated a moment, then said, "I let the driver do the driving. ting there worrying about every jerk turn can make anybody a nervous w and accomplishes nothing . . ."

"Sounds simple enough," agreed other woman, "but how did you get self to do it?"

THE TRAVELER SEEMED to be po ing how to explain it. Then she cam with some excellent words of experi

"By applying to traveling a less learned by living," she said. "I was a vous traveler in my journey through worried and troubled in my daily till I learned one important thing—t God in the driver's seat where he longs and trust him."

—KATHERINE BENI

The LUTHERAN News Magazine of the United Lutheran Church in Ame

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PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Penns H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising. John E. Boyson, Ass Circulation Manager

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN,** 1228 Spruce Street, Philadelph 7, Pa. Please allow four to six weeks for changes to become effective. To insure accura on changes of address, please include present address sticker together with your new addre

Subscription Price, $3.50 a Year. Copyright, 1955, by the United Lutheran Publication House. Printed in Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3

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OVER PICTURE. Miss Josephine Darmstaetter of the staff of the Women's Missionary Society nd Dr. Vernon L. Strempke (right) of the Board of Education confer with Midland College udent Lyle Fodnes during Christian Career Conference held recently at Nebraska institution.

The Corsi explosion

The door to the United States creaked shut in the faces of European refugees on Easter Sunday. On that day the U.S. Secretary of State, John Foster Dulles, discharged his special assistant for refugee and migrant problems, Edward J. Corsi.

Protestant, Roman Catholic, and Jewish leaders had spent large amounts of time and money preparing to assist in immigration of 214,000 refugees, as authorized in a bill enacted by Congress 20 months ago. They hoped to duplicate the success they achieved in bringing 400,000 displaced persons to the U.S. under the terms of a 1946 law.

For many months the State Department fumbled and delayed in putting the 1953 law into effect. Church leaders criticized and complained. In January, in reply to the criticism, Mr. Dulles called Mr. Corsi to Washington as "the best qualified man in the United States for the job" of speeding up the resettlement program. Churchmen praised the appointment. Lutherans began predicting they might bring at least 15,000 refugees to the U.S.

Then pressure was put on Mr. Dulles by the anti-immigration people, such as Congressman Francis E. Walter, co-author of the McCarran-Walter Immigration Act. Mr. Dulles announced that Corsi was "not qualified" to administer the refugee resettlement.

Churchmen see Dulles

Secretary Dulles, tired and nervous from the staggering strain of his responsibilities, had made a mistake. That was evident even to his best friends.

Dr. Paul C. Empie of the National Lutheran Council wired Secretary D in protest against the "appalling ine tiveness" in administration of the Refugee Relief Act. Leaders of church agencies (including Church W Service, National Catholic Welfare ference, and a Jewish relief orga tion), said dismissal of Mr. Corsi "an unfortunate blow to the effectiv of the Refugee Relief Program."

Churchmen interviewed Mr. Dulle Apr. 15. They asked for appoint of a new deputy to undertake the which had been assigned to Mr. C They said a top U.S. official shoul stationed in Europe with authorit speed up immigration visas. They quested appointment of an advisory mittee to work with church and agencies in bringing refugees to the

State Department officials seeme be discovering that the refugee res ment hadn't been going well. (I months 1,044 refugees reached the U The Corsi incident might arouse the ministration to action.

Mr. Corsi, speaking to editors of estant magazines on Apr. 15, said refugee resettlement won't succeed less it is put in "friendly hands." said "the program needs to be ad istered by people who have confid that the escapees from behind the Curtain will make good American zens, the kind of people our co wants and needs."

ULC congregations are bigger

For the first time, United Luth congregations average more than members apiece. Last Dec. 31 mem ship in 4,346 congregations was a tion under 507, it was reported this m

WAITING FOR INVITATION

rch people help children in refugee
in Germany until parents can find
place to establish permanent homes

JLC Secretary F. Eppling Reinartz. he end of 1953, average in 4,302 regations was 498.

here had been 288 members in a al ULC congregation in 1918 when church was organized. In 36 years number of congregations increased 3,795 to 4,346, but size of the con- ations grew 76 per cent.

LC membership at the end of 1954, Reinartz reported, was 2,202,791. ures for Icelandic Synod—35 con- ations—had missed the deadline and ldn't be included.) The 1953 total 2,140,087. The 62,704 increase was argest in ULC history.

ost of the gain resulted from the high rate prevailing in the U.S. and Can- Infant baptisms totaled 61,131 last —an all-time record, twice as many e average through the 1930s. From hild membership to the adult mem- ip rolls 25,281 were transferred by confirmation last year. But there was an additional net gain of 10,317 adult members in 1954, which reflected the church's increased home mission and evangelism programs.

	MEMBERSHIP TOTALS	
	1953	1954
Baptized members	2,140,087	2,202,791
Confirmed	1,480,557	1,516,155
Communing	1,055,376	1,091,200

More money

According to tentative figures released this month by Dr. Reinartz, the 4,346 United Lutheran congregations spent $76,312,614 last year. This increase of $8,592,813 above 1953 expenditures is far larger than any previous annual increase.

About a third of the 1954 expense was for construction or enlargement of buildings ($25,573,285). Normal congregational expenses went up from $31,832,872 in 1953 to $35,281,504 in '54. Part of this was for increase in pastors' salaries, which have lagged behind salaries and wages paid in business and industry.

Amounts contributed in 1954 for general church purposes totaled $15,457,825. This included $5,752,788 for United Lutheran Church apportionment, $3,474,983 for synodical apportionments, and $6,230,054 for unapportioned benevolences (Lutheran World Action, college and seminary appeals, Women's Missionary Society, and others).

Valuation of church property went up $32,338,102 last year (total now $414,395,988). Most of the increased value reflected construction of new churches, parish education buildings, parsonages. Debt increased $3,371,646 (to $35,340,613).

Comic books in court

Uproar about crime and sex "comic" books sold at U.S. newsstands had pro-

duced dozens of new laws in states and cities this spring.

The New York legislature approved a bill prohibiting sale to anyone under 18 of "comics" featuring "crime, illicit sex, horror, terror, physical torture, brutality or physical violence." Anyone who sells, shows, or lends such books to minors may be fined $500. Church groups urged enactment of the legislation.

Some of the 1955 laws were already being tested in court. Arkansas's attorney general, Tom Gentry, said the bill passed by the state's House of Representatives was so vague that it would apply to pictures of "the encounter between David and Goliath, Samson slaying the thousand Philistines, the battle of Jericho, and the crucifixion of Jesus."

While the Minnesota legislature debated a "comic book" censorship law, Frederick F. Manfred said he would send his young daughter to a religious bookstore to buy a Bible. If the proposed law is in effect, said Mr. Manfred, "I shall cause a complaint to be drawn up against the bookseller on the grounds that Bible with the Old Testament con violent and obscene literature—whic forbidden in the bill."

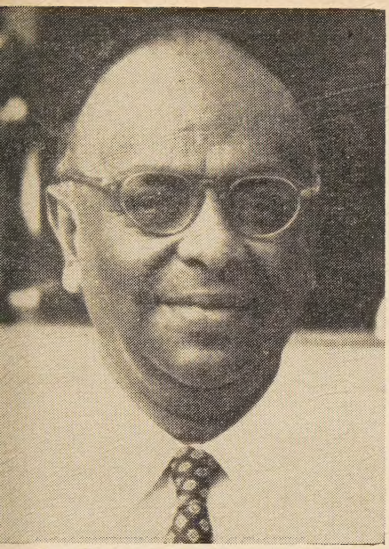
Utah's governor, J. Bracken vetoed an anti-comic bill passed by state legislature. It was so broad i definitions that its opponents claime could not stand a court test.

Don't agree on Graham

Glasgow's Kelvin Hall was crow every night Billy Graham preached t during his six-weeks' campaign in S land. Over the auditorium entrance the city's motto, "Let Glasgow flou by the preaching of the Word and praising of His Name" (*see photo*). on rainy nights, hundreds waited ou the auditorium for a chance to hea American evangelist.

But Scotland's world-famous t logian, Dr. George MacLeod (Iona C munity) said "the fundamentalism of Graham ill accords with the work church has done these past 50 yea

PEOPLE STOOD IN LINE TO HEAR GRAHAM
Scots came, rain or shine



DR. RAJAH B. MANIKAM
Still to be heard from

onship with science." He called the am gospel a "social escapism" which dly gears into the real pressures of vorld."

ter eight weeks in England, begin- in late April, Dr. Graham is sched- to conduct rallies in Norway, Swe- the Netherlands, and Germany.

kam chosen as bishop

Swedish clergyman, Dr. Johannes egren, had been bishop of the Tamil eran Church, which developed from vork of pioneer Protestant mission- who arrived in India in 1706. A ssor for Bishop Sandegren will be ecrated next Jan. 14, marking the n anniversary of Lutheran missions e Orient. The Lutheran World Fed- on's executive committee will meet in quebar at the time of the consecra-

. Rajah B. Manikam was approved nonth by the Church of Sweden Mis- as Bishop Sandegren's successor. The l Church had chosen Dr. Manikam in an election in February. Approval must also be secured from the Leipzig Mission (Germany) which shares in the work among the Tamils.

One man who had not yet given his consent to the election was Dr. Manikam himself. This 57-year-old Indian Christian, a graduate of the Lutheran Theological Seminary in Philadelphia, is South-East Asia secretary of the World Council of Churches and president of the Federation of Lutheran Churches in India.

Christianity is almost everywhere

The little kingdom of Nepal, in the shadows of Mt. Everest, had guarded its frontiers against foreigners almost as sternly as its neighbor, Tibet. There had been no Christian missionaries there since Roman Catholic monks were expelled in 1771. The frontier has been opened within the past year, Dr. James K. Mathews of the Methodist Board of Missions reported.

A 30-bed hospital and five maternity and child-welfare centers have been permitted. The project is sponsored by the National Christian Council of India, with four American missionaries on the staff.

Christian missionaries have been at work several months in Afghanistan, said Dr. Charles T. Leber of the Presbyterian (U.S.A.) Board of Foreign Missions. This leaves only two countries in the world, said Dr. Leber, in which no Christian work is underway—Tibet and Outer Mongolia.

Argentina bans religion in schools

Argentina's President Juan Peron seemed this month to have gone so far in his struggle with the Roman Catholic Church that there could be no retreat. Instruction in Roman Catholic teaching in state-supported schools was stopped on Apr. 14. The government has cut

$5,800,000 from its subsidy for Catholic schools.

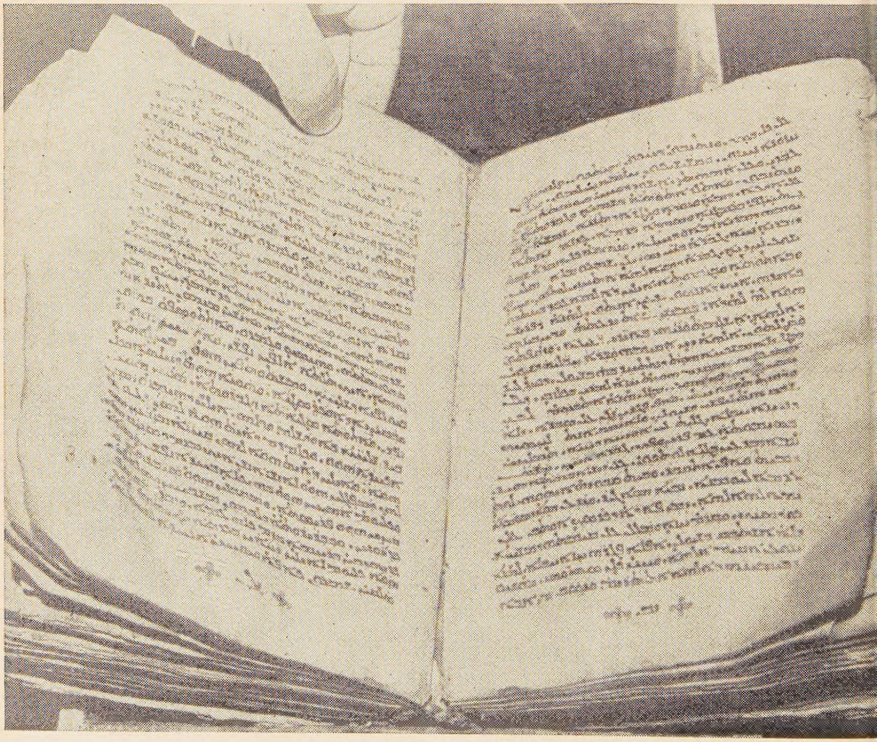
Big Argentine newspapers, which normally reflect government attitudes, have begun calling for separation of church and state. The Argentine constitution recognizes the Roman Catholic Church as the official national church. The government pays salaries of the hierarchy and of many parish priests. Withdrawing government recognition of the church can be accomplished by a two-thirds vote of the Congress which meets in May.

Although Argentines are 95 per cent Roman Catholic, only about 15 per cent are faithful communicants. Church and state were separated from 1884 until 1944 when Peron re-established the relation and required Roman Catholic teaching in public schools. There are a 1,000 church schools with 240 pupils.

$1,500,000 for a Bible

Chief exhibition in the Library of C gress this month is an old Bible some pages missing in the front and b It had been locked up in a Washin bank vault for 25 years. The Ara Bible Foundation is trying to $1,500,000 to buy it from its ow Norman Yonan, and donate it to library.

The Bible, said to have been in Yonan family for 50 generations, is p ably 1,600 years old. It is a transl of the New Testament (Gospels, Acts, and 17 Epistles) into the Ara



A Book Survived 16 Centuries
25 years in a bank vault

uage. The New Testament was written in Greek, but translated at a very date into Aramaic—the language en by Jesus and his disciples.

ians want visitors

ne Iron Curtain was coming up along edges this spring, as Russians sent ations to churchmen of several coun- to visit Moscow in 1955. Four h Protestant clergymen received a rom Patriarch Alexei of the Russian odox Church, and said they would o Moscow in June to "strengthen ties een Russian and Dutch churches."

ree Baptists of the United States, ed to Russia by Yakov Zhivkov of All-Soviet Council of Evangelical stians, have applied to the U.S. State artment for permission for the trip. h exchange of persons on the re- us and cultural front might be a thing," said a State Department al.

reek Orthodox bishops, including bishop Spyridon of Athens, have invited by Patriarch Alexei to visit cow. They said they will reach a ion this month.

n invitation to Russians—including odox, Baptists, and Lutherans—to e to England this summer has been aded by the British Council of rches. It seems likely the invitation be accepted. The archbishop of erbury offered to entertain them at esidence.

is month the Russian Orthodox opolitan Nikolai, second-ranking of- of the Russian Church, visited west- Germany.

ion and politics

n uncomfortably large section of modern Christian church wants no onship whatever between religion politics," said the Rev. James H. Robinson. "If our abdication of political responsibility is any indication," he said, "then many Christians are either hopelessly irresponsible or they simply do not believe that righteousness is more powerful than evil."

Dr. Robinson, a Negro, is pastor of the Church of the Master (Presbyterian) in Harlem. He gave the Lyman Beecher lectures at Yale Divinity School this month—the first time since the annual lectureship was established in 1872 that they have been given by a Negro.

Old Testament prophets, said Dr. Robinson, "were always applying the high moral demands of religion to the political systems by which men organized their lives." Politicians "influence our government and its legislation far more significantly than all priests, ministers, and rabbis taken together," he said. "It is our duty to inspire and undergird them, and to hold the ultimate goals of God's judgment ever before them."

Tax on church dinners

Churches which serve meals for profit must get a business license in Richmond, Virginia, City Attorney J. Elliott Drinard ruled this month. St. Paul's Episcopal Church serves noon lunches during Lent. The luncheons, "served regularly, as an established thing," constitute business activity, said Mr. Drinard. A city business license costs $20 plus 34 cents on each $100 of gross receipts.

A Baptist home which provides living quarters for 30 paying boarders should not be exempt from real estate taxes, Mr. Drinard stated. The state constitution and city tax code exempt from taxation only property used "wholly and exclusively" for religious worship or as a residence for the minister, he said. The fact that the church boarding house uses its revenue for religious purposes does not warrant exemption from real estate tax.

LUTHERAN MERGER PROSPECTS

By Erik W. Modean

IF CURRENT EFFORTS toward merger are consummated, there will be ten rather than sixteen Lutheran church bodies in America.

Most advanced of the unity moves now in progress involves the United Lutheran Church in America which, with 2,200,000 members is the largest of the bodies, and the American Evangelical Lutheran Church, with 21,000 members.

When the AELC holds its 78th annual convention next August, it will take action on whether or not to affiliate with the ULCA as one of its synods. Of Danish background, the AELC would have the status of a linguistic synod, with its membership overlapping that of other synods without regard to geographical boundaries.

UNITY DISCUSSIONS are also being carried on by committees of the 31,000-member Suomi Synod and the 8,700-member Finnish National Evangelical Lutheran Church, looking toward possible reunion of the two groups. They parted company at the turn of the century. Meetings have been held over the past few years to discuss pulpit and altar fellowship as a prelude to union.

Latest development on the merger front was initiated by the United Lutheran Church with an invitation to the 500,000 - member Augustana Lutheran Church to "enter into conversations looking toward organic union . . ."

The ULCA's invitation will be recommended "for favorable action" to Augustana's annual synod at St. Paul, Minn., June 13-19. At that time, it is expected, Augustana will also be called upon to consider a "widespread demand" that the church re-enter merger negotiations which it broke off more than two years with the four bodies with which it associated in the former American theran Conference.

THESE FOUR GROUPS, now in the stages of merger negotiations begu 1948, are the Evangelical Luth Church, with 920,000 members; American Lutheran Church, with 000 members; the United Evang Lutheran Church, with 54,000 mem and the Lutheran Free Church, 66,000 members.

All four groups have already ado a common doctrinal statement, the n portion of a constitution has been t tively approved, and by-laws, articl union and incorporation, and a bu are in preparation. It is hoped to plete these documents by Jan. 1, a decisive vote on merger is planne the 1956 conventions.

OBSERVERS BELIEVE the 2,000 member Missouri Synod may react f ably toward the ULCA's invitation only if doctrinal discussion is accept a preliminary necessity to consider of the practical aspects of merger.

IF, AS, AND WHEN these various m toward union are consummated, si the church bodies would be elimi as separate entities, leaving ten Luth groups in America.

On the basis of current statistics United Lutheran Church in Am would, with Augustana and the A have some 2,725,000 members, the souri Synod over 2,000,000 mem and the new church uniting the ALC, UELC and LFC more than 1, 000 members. Together, these g would represent all but a half milli the 7,000,000 members of Ame Lutheranism.

ASHINGTON

OBERT VAN DEUSEN

GINIA RESISTS INTEGRATION

ITH JUSTICE HARLAN confirmed by Senate, the Supreme Court tackled horny job of implementing its deci- against racial segregation in the c schools. Oral arguments on the re and timing of the final decrees n the day after Easter.

hen the Court made its historic ruling May, it ushered in a period of major l change. It wisely provided a breath- spell for mental and emotional ad- ment before spelling out the pro- res by which the decision would be ced. It invited the states to submit en briefs to suggest how integration l best be achieved.

n Saturday of Holy Week, Virginia itted a brief which tried to stem the tide. It claimed that racial integra- is impossible at this time, and that Court will have to permit an "inde- nable period" to elapse before re- ng integration in the Virginia schools. ed by Attorney General J. Lindsay nd and state school officials, the ment predicted that a decree calling immediate elimination of segrega- would result in the collapse of the c school system.

PEOPLE OUTSIDE Virginia, and to inside it, the reasons given for re- ce sounded flimsy.

According to IQ tests given to all school seniors, the lowest 25 per of white students rated higher than ighest 25 per cent of Negroes.

2. Results of reading tests given to eighth-grade students showed that the lowest 25 per cent of white students had a higher level of reading proficiency than the highest 25 per cent of Negroes.

3. Health statistics for Virginia indicate that TB is almost twice as prevalent among Negroes as among whites, and that 78 per cent of the cases of syphilis and 83 per cent of the cases of gonorrhea occur among Negroes, who constitute 22 per cent of the population.

4. One white child out of 50 born in Virginia is illegitimate; one Negro child out of five is illegitimate.

5. While the state employs as many Negro teachers as states where there is no segregation, "Virginia is not prepared to place Negro teachers in charge of white pupils."

6. The Supreme Court decision pointed out that enforced segregation may give Negro children a feeling of inferiority that will "affect their hearts and minds in a way unlikely to be undone." The Virginia declaration held that the Court should also take into account the psychological reaction of the whites if segregation is abolished.

Of all the reasons given, the educational statistics were least convincing. If they proved anything, it was that Negroes have not been getting an adequate education under the segregated system.

The facts about communicable disease were more germane. But one cannot escape the impression that this matter was not taken too seriously as long as Negroes were limited to infecting other Negroes. Such statistics should spark a statewide Health Department clean-up.

In the days of Washington and Jefferson, the "Old Dominion" was the cradle of democracy. Twentieth-century Virginians should not permit their democracy to become senile.

Mississippi Has a Modern Moses

By MELTON WRIGHT

Dr. Laurence C. Jones of Piney Woods has devoted life to leading his people out of ignorance and pove

THE STORY of Dr. Laurence C. Jones of Piney Woods is a modern parallel to the life of the biblical Moses. Just as Moses freed his people from the slavery and bondage of Pharaoh, so Dr. Jones has freed thousands from the bondage of ignorance, superstition and hatred.

Not long ago he appeared on a nationally-broadcast television program. Thousands of people for the first time learned the life story of the gray-haired, dignified Negro from Mississippi. When the master of ceremonies at the close of the show explained to viewers that the school at Piney Woods was handicapped by lack of funds and requested them to send one dollar each to Dr. Jones, a total of more than $600,000 poured into the treasury of the unusual school in the heart of Mississippi's "Black Belt."

In 1909, Laurence Jones arrived uninvited and unwanted in the piney woods section of the state of Mississippi. His only earthly possessions were the suit he wore, a newly acquired diploma from Iowa State University and $1.65 in cash.

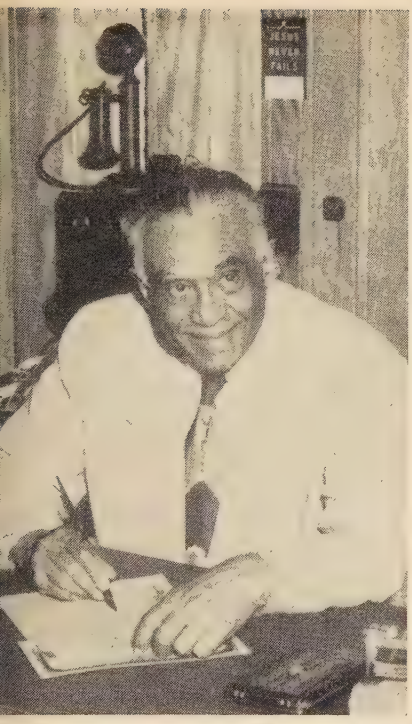
A FEW MONTHS BEFORE, he had been the only Negro member of his class. For four years he had waited on tables in a fraternity house, served as a porter and struggled with other jobs to pay his way through the university. Because of his musical and dramatic talent, his winsome personality, his scholastic ability and impeccable character, he was well-liked by faculty and students. At graduation, the boys at the fraternity house gave him an expensive gold watch; the university fered to get him the principalship large Negro high school; the father well-to-do fraternity members prese tempting opportunities for good jobs.

With sincere gratitude, Jones tu thumbs down on all propositions. He made up his mind to go South and te "I came here penniless and friendl he told his friends. "You have don much for me that I want to do someth for the poorest and most friendless my race."

Next he was standing in the midst wilderness of pine trees with a wild dr of building a school to educate the p est of his race. He felt like Moses dering in a strange land, among stra people, but he clung to his dream determined to make it come true.

YOUNG JONES worked at nume odd jobs to support himself as he be his search for Negroes with the grea need for education. He finally loc them in the midst of the densely po lated piney woods, between Jackson Braxton. The area teemed with bl who plodded along content to strai meager subsistence from the overwo soil and to raise a few razor-back h Laurence found that they were illite lazy, superstitious and partial to "b tiger" whiskey. He had located the p and the people. Now all he had to was start his school.

He visited homes, Sunday school ventions, churches, town meetings—



"JESUS NEVER FAILS"
ɔtto on wall behind Dr. Jones' desk
ıbolizes the faith he has lived by

anization to which he could present
ideas and solicit aid. He rode on
ay-back mules and in rickety ox-carts,
mostly he treked miles and miles on
t preaching the gospel of better homes,
ter farms, better churches and better
ple.

Then his first year in Piney Woods had
led, his suit was threadbare, his shoes
eless, his soul sorely vexed. The peo-
had not accepted him with open arms.
ny shared the attitude of a skeptical
darkie who said: "I wish that feller
go on away from here, he's got too
ch sense. I know he'd never come
v down heah with his sense fer any
d to us."

On one occasion, the heat of opposi-
ı was so intense that a group of mis-guided white men almost lynched him. They called him out of a church meeting, threw a noose around his neck, tossed him on a pile of branches and fagots and prepared to jerk the rope. The frightened teacher prayed for help and it came immediately from one of the men who spoke up to the mob: "Let's give this nigger a chance to say something before we do this thing."

Dr. Jones says he made the most eloquent speech of his life. When he finished, the leaders called off the "necktie party" and made the mob cough up a collection of over $50 for the school. At times like this, only his faith and indomitable courage kept his dream alive.

IN PERIODS of extreme loneliness, he went to his favorite spot beneath an ancient cedar tree beside a cool spring and communed with God. "Fear not; I will help thee"—the vivid words etched deep within his mind spoke to him like the voice of God. He would find a way; he was not alone.

One day he was sitting on a log under the old cedar reading a book. A sixteen-year-old boy came along and asked him what he was doing. "Reading," replied Jones.

"Could yu' teach me tu read?" That was the beginning—a teacher, a boy and a log. The next day the number trebled and soon there were 29 pupils sitting on logs listening to the "Little Professor" as he read and talked. A nearby, decaying sheep cote and the surrounding forty acres of land were given to the teacher and his little band of scholars. They cleaned out the dilapidated cabin, built dirt and stick chimneys at each end and coated it, inside and outside, with whitewash. Now they could face the winter in their one-room school. Young Professor Jones was happier than he had ever been in his entire life.

From this inauspicious beginning, Dr. Jones and Piney Woods School "inched along" until today the school has a campus of 1,600 rolling acres, with twenty modern buildings—dormitories, classrooms, library, barns and shops—valued at $600,000.

SINCE THAT FIRST DAY under the now-famous cedar tree the philosophy of the school and its practical-minded founder has been "to educate the hand, the head and the heart." Each student learns at least two skills along with his academic studies. The boys are taught blacksmithing, farming, carpentry, plastering, dry cleaning, typesetting, plumbing, brick-making and masonry. Every brick in the handsome buildings was made by hand with student labor.

The girls are instructed in weaving, sewing, canning and cooking. Every girl who graduates can plan, cook and serve a well-balanced meal. They get practical experience in the spotless school kitchens where three wholesome meals are serv daily to the 600 students and forty-c faculty members.

Dr. Jones proudly shows all of the v itors to the school the modern, imma lately-kept dairy barns which house herd of pure-bred Ayrshire cattle, a g from a white friend from the North. proud, broad smile adorns his face, t when he leads the way to the spec concrete barn where the flock of Saa goats resides. The milk from these pr animals is a highly desired product a brings in a steady income for the scho The school raises over 60 per cent of required food.

PINEY WOODS opened its arms to handicapped Negro youth of Mississip when they came pleading for help. one time there were forty blind stude plus those who were armless and cr pled. Many of them graduated fr Piney Woods to become self-support members of their communities.

PRACTICAL EDUCATION AT PINEY WOODS
Students learn the art of brickmaking

LUTHERANS MET AT PINEY WOODS

ional Lutheran Council group recommended providing student chaplain and religion professor for school's faculty

ommencement at Piney Woods is ably the most unique in America. ead of traditional formal exercises pomp and ceremony and youthful ory, the students give actual demon- tions of the skills they have mastered. sn't unusual to see a student shoe a se, lay bricks, vaccinate a pig against cholera, make a dress or cook a meal t on the stage. Audiences sit spell- nd for over two hours fascinated with skill and finesse of the demonstrators.

T AN AGE WHEN most men would be ng in easy chairs enjoying the sunset rs of life, Dr. Jones follows a daily dule that would tax the energy of a ng man. He rises at five every morn- and drives around the 1,600-acre pus to see that everything is all right; ates a large batch of correspondence; nsels students and faculty members; pares speeches for college and high ol commencements which he delivers ll parts of the country and makes ful plans for the future of his school. h year over $75,000 must be raised meet the basic expenses. Most students don't pay any tuition; those who do, pay a small amount. The money comes from friends all over the world who send gifts that range from a few well-worn pennies to thousands of dollars. Dr. Jones prays and presents the needs to God and the public—the money always comes in. The school is debt-free and with the $600,000 from the TV show it will be able to remain debt-free and expand its facilities to include hundreds of needy students.

Dr. Jones never seems to tire of planning and working for his beloved Piney Woods. Discouragement has yet to win a battle with the dauntless Little Professor.

"If I had my life to live over again," he will tell you, "I would choose to live it this way."

As he and his school face the future, it is with supreme confidence that tomorrow will be better. Referring to the early days of the school, Dr. Jones says, "I just kept on praying as if everything depended on God and kept working as if everything depended on me. You can't get discouraged if you do that."

WHEN LIFE KNOCKS YOU DOWN, that is the proper position for prayer.

Churches in England Are Empty

By WALDEN M. HOLL

Problems of increasing attendance at services and maki the church's program more effective face British cler

WHY DON'T PEOPLE GO TO CHURCH? That's the question dozens of clergymen and hundreds of church members were asking last summer when it was my privilege to be an exchange preacher in England. I was greatly interested in the question and the many answers, since I had asked the question many times in America.

The spectacular success of evangelist Billy Graham to attract thousands to his services in London alerted churchmen to ask, "What can we do to get people to the services of the church?" It has been estimated that no more than 5 per cent of the people of greater London regularly attend church services. This is only half as good as in Moscow, where in the capital of world communism regular churchgoers are thought to be about 10 per cent of the Moscow population.

IN A COUNTRY FILLED with beautiful church buildings, with a great church tradition and with an unusually well-trained clergy, it is disturbing to find empty churches almost everywhere. Melodic church bells daily call people to worship —but their call goes unheeded by the vast majority. As I sympathized with clergymen in Great Britain, I recalled the statistics of church-going in America, which indicate that more people stay away on Sunday than attend houses of worship. And so the answers I found Great Britain to the question, "Why do they go to church?" I've brought ho with me in the hope that I can ap them to our own problem.

The answers can be divided into t groups—answers given by the clergy a those given by the laity. In some ca they are identical, in others they quite divergent. As is true in Ameri the layman places a great deal of resp sibility for poor church attendance the clergy. He says, "Sermons are d and lack interest and imagination." he says, "The sermons are too schola and sail over the heads of the congre tion" or he complains that his pastor li in an "ivory tower"—not aware of w is going on in the world and unable speak to man's immediate need.

I found some lay people complain that their ministers were not friendly a seemed to isolate themselves in a spec class. One young man said to me, "I ca imagine my minister calling me by first name. He always seems so s and formal."

THEN TOO, on the part of the lait found all the common excuses so famil in America. A man works all week a Sunday is his only day for relaxati The times of the services just don't his schedule. The minister never c at his house so why should he att services?

The clergy have different answ They complain that parishioners are g

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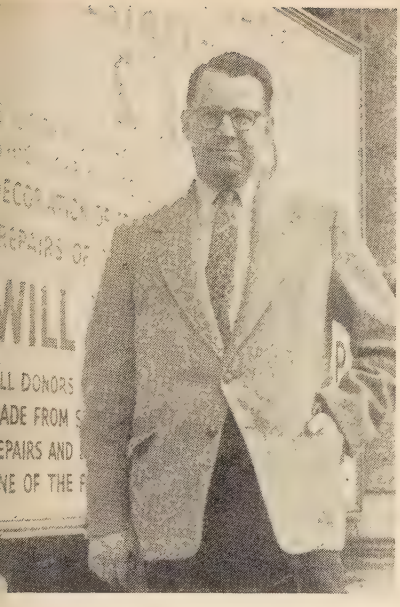
Dr. Holl is pastor of First Lutheran Church, Johnstown, Pa. He spent last summer in Great Britain as an exchange preacher.



PREACHER IN ENGLAND

Holl stands before sign outside St. tin-in-the-Fields Church, in London

ıse the services of the church when wish to be married or to have their dren baptized or to bury their dead, show a strong disinclination to avail ıselves of its ministry apart from e occasions. The clergy complain the people just take it for granted the church will always be there when have a specific need for it whether attend the worship services regularly ıot. In an endeavor to combat this trating situation you read in the pa- of some clergymen making rules to e church attendance. Persons desir- a church marriage must attend at least service in the six months prior to marriage, or no music at church dings for non-churchgoers, or wed- s will cost more for non-churchgoers for those who regularly attend the ces of the church.

s in America, there is a great deal of demning of people by the clergy for their lack of interest and concern in church attendance, but I did find pastors who were probing deeper into the situation. Some had concluded that the pomp and ceremony surrounding the queen and official state function supplied a sort of religious experience for the common man —enough to satisfy any hunger of his soul. Other clergymen suggested that socialism had answered all of man's material needs and that man was content to live for "bread alone."

ONE SUNDAY EVENING of my ministry in Great Britain I preached in the famous St. Martin-in-the-Fields Church on Trafalgar Square in London. This is one church in Great Britain that is always "packed to the doors." On a miserable rainy Sunday evening in July I preached to an immense congregation, with standing room only. I asked one of the clergy of the church why people attend this church in such great numbers. I received two answers. First, it is the official church of the queen and many British subjects worship here in the hope that she may be present at the service. But a far more significant answer came in the discovery that here was a church that years ago under the leadership of "Dick" Sheppard had developed imagination.

This church was made a flaming center of fellowship and Christian action. Unlike most parish churches it has a daily program of church activity. It also has a great concern for the poor and conducts a full-time inner mission program in the heart of London. Dr. L. M. Charles-Edwards, the rector, told me that Billy Graham's mission clearly indicated to him that given the financial resources and the right use of advertisement, the message of the Gospel can be brought to a great number of people who are at present outside the influence of the church. But he did express concern that

thousands who had found satisfaction in Billy Graham's services and message would not find the same warmth and concern when they returned to the established churches of Great Britain.

He pointed out that the Anglican Church is under the strict supervision of the Parochial Church Council. In his parish paper he wrote, "We know of a young and enthusiastic priest who, when he wished to adapt the morning service once a month, so as to make it more convenient for 150 cadets, was opposed in every possible way by the members of his Parochial Church Council. To which one could only say, God help any Billy Grahamite who lands there. For if it is true that what we do to others we do to Christ (and this appears to be what, most inconveniently, he taught), then let us beware lest in someone else he comes into his own and his own receives him not."

"What do we want our church to be?" asks Dr. Edwards. "A suburb for the sweet elected few or a home for the crowds who, now that Harringay Area has returned to normal, want somewhere to go? Every church has the opportunity to provide a spiritual home for those who would like to believe in something and who in fact want to worship God; but who are so often put off by the coldness or the dreariness or the squabbles of the churches. The tittle-tattle of the women's union, the silly little differences about clerical costumes and the number of candles on the altar and such trivialities."

He says further, "We in the church must first of all know our faith, but that is not enough. It is supremely important that we should express that faith in intelligible worship, that is to say, worship which the man on the street can understand and which he sees is related really to life." Like many American churchmen, some British churchmen feel t there must be a radical rearrangemen services. They feel that monoton routine and lifeless service neither sh honor to God nor attract the outsi They feel services must have warmth vitality. I found clergymen everywh very much interested in our willingn in America to change the time of services in order to appeal to the sch ules of our people.

As an outsider, I formed a few of own conclusions as to why people d go to church. In Great Britain I obser that the clergy is a much more disti class than in America. There is not understanding of comradeship betw clergy and laity that exists in our Am can churches. The fault of this may on both sides; but being a clergyma feel that our side must take the gre share of the blame. As one layman s to me, "Our rector seems to live in other world." One foot in Heaven n be an admirable position for the pa but it appears quite dangerous to pa progress to get both feet there before final call of God. The evangelical m sage of Christianity has been discar in many areas because of a great abs tion in the so-called "Social Gospel." lowing several services I received compliment, "That is the first Bible m sage we have heard in a long time."

Pastors in England labor under vere handicaps. For the most part t labor without any clerical assista They carry the whole load of parish ministration as well as that of the past ministry. Some laymen of non-Angli churches indicated to me that they fel pay for clerical help in the church somewhat immoral and made the chu too much like a business. In Ame many of our laymen feel that the wor the church is a business and that G

ness is the most important in the ld. The pastors I met in Great Britain e not fortified with this type of think- on the part of their laymen.

hen, too, clergy are greatly handi- ped because of their limited incomes. ny clergymen said to me that they ld not afford to buy books. I was told the highest-paid minister in London ived the equivalent in our money of 00 a year and that this was more twice as much as the average min- was receiving. I had the impression many of them were developing an rior feeling because of their poor in- e and their inabilty to live up to the dard expected of their profession. I nd many laymen who were aware of r minister's economic dilemma; but were rather at a loss as to what to bout it since they were giving to the rch all that they could possibly afford. poor salaries of ministers have a nection with poor church attendance.

UT THEY ASKED me a question that I couldn't answer. "Why is it that in erica where you have growing church ndances and where far more people nd church than in England, you have gher divorce rate, more juvenile de- linquency and more crime and immoral- ity than we do?" I couldn't answer it, but to at least one preacher it meant a challenge.

THE CHURCH is far from dead in Eng- land. Those who attend are a faithful group, and out of this loyal remnant a strong church will again arise. The church has many economic, social and political handicaps that we do not have in America. I had to wonder if our church would fare as well, had we to la- bor under similar handicaps. As a pastor in America, I have listened to many rea- sons why people do not go to church. To these reasons, I added a few more from my summer of visiting and preach- ing in churches in Great Britain. But as I considered the reasons, it seemed to me that the basic reason was in man himself. I was reminded of an experience in a Union Hall a number of years ago when laboring men were citing their reasons for not attending church services. After many had spoken, a business agent of a union remarked with something of a blush, "Well, I suppose you have all told the truth about yourselves, but I want to say that I don't go to church any more because I just plain 'back-slid.' "

THERE IS NOT MUCH DANGER that English Christians will take their Luther too seriously, or that "Luther says . . ." will be used to close, rather than open minds to new truth. The answer to them is simple. We read Luther because we find in one page of him more sparkling and refreshing draughts of truth than in scores by others, because there are few Christian writers of any age who can bring before us the heights and depths of the Christian gospel, or bring home so urgently the drama of the Christian warfare.

—GORDON RUPP in *The Righteousness of God* (Philosophical Library)

The Chaplain Leads a Busy Life

By JOY S. SCHAEFFER

Long hours and difficult back-country trips enable him serve a widely-scattered group of airmen in Newfoundla

THE PHONE JANGLED at 2 A.M. on a cold winter night. As I slipped further under the covers, my husband reached for the receiver and half asleep, I heard him say, "Yes, this is the chaplain. Baby born prematurely? I'll be right there." And off he went for a talk with doctor and parents—and an emergency baptism.

As a chaplain in the Air Force, stationed in Newfoundland, Paul had many calls for action both night and day. Baptisms, marriages, funerals and counseling were just part of his work as chaplain to 4,000 service personnel, plus their 2,000 dependents.

THERE WAS THE TIME Paul went to a tiny "outport" fishing village to conduct a military funeral for an American airman whose parents were Newfoundlanders. He and the Air Police honor guard piled into a bus and, with the hearse leading the way, expected a scenic trip along Conception Bay.

Four days and very few meals later, they returned. The roads were so narrow that they had to find a place to go off the road every time they met a car coming toward them. The funeral was such a big affair for the local people that they came from miles around and exclaimed over the bus and hearse—the largest vehicles ever seen on their streets.

Sundays were busiest days of all, with seven Protestant religious services. T day started off with an 8:30 A.M. servi at the flight line, followed by Sund school for 200 children in the Servi Club amid juke boxes, day school equ ment, pool tables and coke machin There were times when the plug on t juke box and coke machine had to pulled to protect the offering.

Fifteen minutes after Sunday sch started, a worship service commenced the Base Chapel. Immediately after th Paul reshuffled his sermon notes and h the 11 A.M. worship, this time addi microphones for broadcasting. When t was over, he drove to Red Cliff, a ra site, perched high on a cliff with hi winds and churning Atlantic waves be ing on rocks far below. The service this site was attended by only a few, a sometimes with the wind banging the r up and down, the chaplain had to sho

With this service over at 2 P.M., P and his assistant would come back to base. The assistant turned the Sun school back into a service club and c school, while Paul often had a 3 P baptism service. Back home for the f time since early morning, there was hour for supper and relaxation. Then the chapel a 7 P.M. informal hymn s and religious movie took place, follov twice a month by Christian League.

THE CHRISTIAN LEAGUE provided common meeting ground for airmen young couples, regardless of rank, in fellowship of Christ. It always provi

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Mrs. Schaeffer is the wife of the Rev. Paul Schaeffer, a pastor of the New Jersey Synod serving as chaplain in the U.S. Air Force.

enjoyable end for a busy Sabbath. ter the topic was presented, coffee and ke were enjoyed as we discussed our elfare projects. A party for the children the Orthopedic Hospital, a program r ladies at Sunset Home, a movie party r the orphanage children, gathering by clothes for the Salvation Army me for unwed mothers. These projts gave us a common bond through lping the people at St. John's where lived for two years.

Every morning over the local station the Canadian Broadcasting Company, cal ministers presented a devotional ogram and the base chaplain was asked join in. It helped public relations to ve the chaplain take his turn and as a sult he was often recognized in local ores by the sound of his voice.

NEWFOUNDLAND has no Lutheran urches yet, but we made friends in local congregations and Paul was often asked to preach, address organizations or hand out trophies for a church bowling team. The Church of England, United Church of Canada, Presbyterian and Salvation Army are the major Protestant denominations in this tenth and newest province of our Canadian neighbors.

One Sunday afternoon, we sat in the Church of England Cathedral and as the winter sun sifted through the stained-glass windows, we listened to a Lutheran service in Latvian. Dean Skrodelis, who travels across Canada ministering to displaced persons, was surprised and pleased to find a fellow pastor in his midst. Plans are now under way for establishment of a ULCA mission at St. John's, largely because of the many Lutheran DPs in that area.

TURKEY TEAS were even part of the public relations program that Paul tried

HOSPITAL VISIT
Chaplain makes his important rounds

to help establish. All the churches had these teas, which could be compared to a church supper. One night we counted twenty desserts on our table alone. Often the musical entertainment which followed was provided by Air Force personnel from the choir.

At Christmas, the combined Protestant, Roman Catholic and Jewish personnel presented the *Messiah* and the chaplain's section had the job of publicizing and co-ordinating performances. Two performances were given at the Base Chapel and one was broadcast from a church in St. John's.

MEN IN THE SERVICE seem to feel a freedom in discussing their problems. Interviews filled most of the chaplain's office hours. Problems—from homesickness to bigamy—ran the gamut of human experiences. One airman walked in and offered comic relief with his problem. His commanding officer had ordered him to get a haircut and he was worried for fear a new barber would ruin him. "Chaplain," he said, "a haircut can change your whole appearance."

Confirmation classes were held for those men who had taken instruction and letters were written informing their home pastors. Four welfare specialists we kept busy typing letters and keeping fi besides playing for services, singing choirs, directing the junior choir a teaching Sunday school and vacati Bible school.

EVERY FEW MONTHS came the "lo lines" trip. All across the 280 miles Newfoundland are small groups of m manning communication stations. So were stationed close to a small co munity, but some were very isolated. T chaplain and his welfare specialist got the "Newfie Bullet," a narrow-gauge ra road, and took the two-week trip whi brought them back sleepy-eyed and tire They got off and on the train at all hou sometimes waiting four or five hours an unheated station to catch the morni freight. They took records, movi books and homemade cookies to the m held services and discussed their pr lems with them.

"Why did you ever get into this ki of thing?" I asked him after one es cially busy week.

"Service like this is exciting and warding," he said. "There's real joy serving the Lord where a pastor is needed and can be so useful."

THE PEOPLE WHO TRY my religion more than any other are those who meet every proposal for human betterment or change with a superior smile and the old statement, "You can't change human nature." Someone said, "There's more downright blasphemy in that sentence than in a tent full of top sergeants." There is more downright atheism in that attitude than in all the professed godlessness of Russia, for at least Russia believes that *something* can be changed.
—J. WALLACE HAMILTON in *Horns and Halos in Human Nature* (Revell)

SEVEN DEADLY SINS: Politics without principle, wealth without work, pleasure without conscience, knowledge without character, business without morality, science without humanity, and worship without sacrifice.
—E. STANLEY JONES

'WAS THE MONTH BEFORE SUMMER

THEODORE K. FINCK

The visit from Santa Claus came in the nick of time for the pastor concerned about his vacation school

'Twas the month before summer,
en all through our church not a
cher was stirring. Not even a search
s in progress for books we should use,
ugh with vacation days near we had
time to lose.
The children weren't nestled all snug
their beds but had singing and hand-
rk and games in their heads! Yet my
chers and helpers—worn out, if you
ose—seemed just settling down for a
g summer's snooze.
And myself in the night while some
ep I was wooing heard out on my lawn
ltitudinous mooing. I peered through
window, not easy to rouse, and saw
old St. Nick driving six summer cows.

"Now Nurs'ry! now Prim'ry! Kinder-
garten!" he'd cry. "On Junior! Youth-
adult! Intermediate! Spry!"

They stopped 'neath my window and Santa alighted, while the cows started grazing on grass they had sighted.

"I reached the North Pole, but I had to come back, for" — said Santa — "I found I'd not emptied my pack. The reindeer, refusing, said cows, who are dumber, had just what it takes for a Yankeeland summer."

Poor Santa looked wilted. His furs he discarded. The smoke of his pipe seemed stale and retarded. He perspired and gasped, so pathetic a fellow that his face was as formless as a dishful of jello. But then, as I pitied his world-weary looks, he poked in his bag and came up with some books.

"I know," he apologized, "now it's not

Finck, who edits the annual Vacation urch School Series for the ULCA Board Parish Education also usually provides romotional article about it for The Lu-eran. *Readers will agree that this year has reached new heights.*

Yule. But you see I forgot I had texts for your school." His eyes were much brighter; the smoke rings he blew were puffed by a man made suddenly new.

"YOU MEAN they're for me?" I sputtered. "What gives?"

Quoth Santa, "A Series that's called *Jesus Lives.*" And he threw down the books with so jovial a thud that his cows got excited and swallowed their cud.

One book he picked up. "It's the truth in new molds. See, here's *Jesus Lives for Three-Year-Olds.*"

"We have plenty of 'three,' " I replied, "and of 'twos,' and I'm glad there is something their teachers can use. But Nick, my dear fellow, we've 'fours,' yes, and 'fives'—"

"Oh that," parried Santa, "is an age group that thrives! You've told them the stories of Jesus' first friends, so *New Friends of Jesus* fresh interest lends."

THE CATTLE were lowing. He undid their traces and, freed from the cart, off they strayed to far places. But Santa ignored them—a salesman was he—as he talked up his books with a bargainer's glee.

"The primary children the stories recall of *Peter and Paul and Good Friends All.* While the juniors—Kentuckian, perhaps Pennsylvanian—sight-see east and north of the Mediterranean. They tour *Twenty Cities* in a part of the earth where geography mixes itself with their mirth."

"The older ones, Santa?" I queried.

"Ah, youth! There it is! They will love it—*The Trek of the Truth.* And little book's left here for grandma an pop—*Witnessing to Earth's End . . .*"

He came to a stop, for just then, com ing down from the sky, did appear miniature sleigh and eight tiny reindee The petulant driver with temper so quic could indeed be no other than Mrs. S Nick.

"Why, Santa," she scolded, "just whe have you been? Don't you know what terrible fix we are in? The snow, it su rounds us in mountainous piles and ou ice fields have shrunk to a million squa miles."

The visit was over—that Santa we knew. He climbed in the sleigh. But question or two I could ask—

"Where purchase these books for ou use?"

"From the U.L.P.H., 1228 Spruce."

"And the town?"

"Philadelphia. There are branches, hear—"

But with that Mrs. Nick got he coursers in gear. She had hooked on th cart, for the cattle had scattered, and ha picked up his furs as if they were wh mattered.

"Come Donner and Blitzen " sh shouted. "Let's roll!" And away the jet-rocketed north toward the Pole.

But good old St. Nick, as they drov out of sight, leaned forth from the sleig to wish me goodnight and exclaim in th voice of an idol of swoon:

"A vacation church school is lik Christmas in June!"

JOHN MASEFIELD, Britain's poet laureate, when asked what poem had given inspiration for his career, cited this verse:

"Sitting still and wishing makes no person great.
The Good Lord sends the fishing, but you must dig the bait."—*Look*

HIS MAN IS VERY RICH

THEODORE J. WOOD

Because he has more than money, this man has found a valuable formula for happiness and peaceful living

I KNOW A MAN who thinks of himself "The Richest Man in the World." His operty holdings at the moment are nil, has no bank account and his income sufficient only unto the needs of the y. Yet, despite a lack of financial se-rity, he insists that he is worth millions dollars, because he is possessed of ny things that bring him personal hap-ess and make it possible to pass that ppiness on to others. He has any num-r of little "Happiness Bonds" which he s could not be purchased for any ount of money, and with which he uld not part for a million dollars iece.

THIS MAN LOVES his job and often tells friends and associates that his em-yers pay him "for having fun." He regularly employed by a weekly news-per publishing concern, gets along fine th his bosses and fellow workers who spect his written and spoken opinions. ot only is he a competent copy-desk an, but he knows many phases of the nting trade and has the feeling that if is ever forced to give up creative rk, he can move over into the me-anical production department without errupting the regularity of his pay-eck. He places a value of about a mil-n dollars on his job and ability to keep job, which, he says, is just like having ney in the bank.

. Wood is news editor of the Cleveland LL AND POST, *a Negro weekly.*

Academically, his training stopped between the fifth and sixth grades, but he's been fortunate enough to acquire a fairly liberal education through travel, reading and friendships he's made with people on all levels of the human ladder. With no formal training, he has made a living as a writer and editor for twenty years. He says, with modesty, that God endowed him—as he endows all his children—with natural talent, and adds, thankfully, that he has had the additional blessing of finding an outlet for this talent. Were it possible to sell this talent and all it has meant to him for ten million dollars, he would say, unhesitatingly, "sorry, no sale," because he believes he would be parting with many years of happy living and the joy that comes with the everyday realization that "all through life, I've had my hand in God's hand, and he supplies my every need."

This man will tell you that he has the best wife in the world—not just a companion, but first a friend, then a sweetheart, then a partner. They have been married nearly a quarter of a century and are as deeply in love as they were the day they exchanged vows. She is an accomplished musician, but has never insisted upon making a career of it. She has made a career—and a happy one—of helping him to realize his ambition. In spite of the many sacrifices that have been required of her, she never complains. Now that he is about to reach the top, she is proud of him, and tells her

friends, "My husband is a self-made man, and I'm proud that he has been able to make good in a profession that requires not only natural ability, but the best of training." For the love and devotion of his wife he wouldn't take a million dollars!

He loves children, and so does his wife, but they have none of their own. But there is a fourteen-year-old niece who is very devoted to them and she and her friends keep the house alive with excitement that only the teen-agers of this generation can find in everyday living. And there are dozens of other children—from toddlers to teen-agers—who call him "Uncle" when they see him on the street or in church. His association with these children he wouldn't trade for millions, for without it a void would be left for which no filling could be bought.

He doesn't own a home, but he rents from the finest people one could have as landlords. Not only are they good landlords, but good neighbors. Between the two family apartments the door is seldom closed. He can truthfully say that the people all around him are his friends. They are concerned about his family and he about theirs, would offer a helpi hand where needed, and rejoice in o another's good fortune. These are frier ships that span a quarter of a centu and have crystallized with the years.

This man has what he calls "a fai good religion." He is not a profession testifying Christian; rather, he thinks himself as a "developing Christian," veloping in love for God through love his fellow man. His church attendan is regular as is his tithing.

The privilege of being able to h others he considers invaluable. wouldn't sell this privilege, for he wou be selling part of his everyday existen

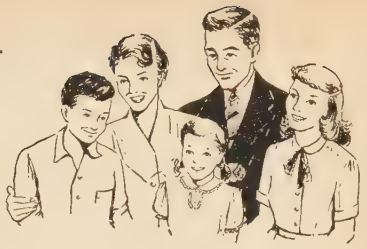
In terms of tangible assets—th things with dollars-and-cents values which so many people depend—this m is not considered prosperous. But in intangibles which can only be acquir from a loving God—happiness in on work, happiness with one's family, hap ness with one's friends, and happin in the knowledge that one is growing Christian love—he is not far amiss wh he says he is "The Richest Man in World."

I know the man well. The man is m

Every generation has some typical examples to hold up before its children. Not so long ago youngsters were commanded to eat every speck of food on their plates and urged to think of the "starving Armenians" who would be grateful for a crust of bread. More recently it has been the poor children in refugee camps who provided the example. When the daughter of a friend of ours was told to say her prayers one night recently she raised some objections.

"You ought to be glad to give thanks for all the good things you have," said her mother. "Think of all the poor children without homes, or nice clothes, or food, or kind parents to take care of them."

"I do think of them," said the little girl, "and it seems to me that they are the ones who ought to say their prayers."



Experiment With Lipstick

LANCHE LIGHTMAN and I had so h to talk about that the drive home n Mrs. Ittel's was not nearly long ugh. We waved to Dan who was do- some cultivating around the shrub- in front of the house, then continued conversation.

You should have seen their faces," che went on telling me about meet- Barbara and Karen and Pat Milburn heir way to a party they had all at- ed. "I mean their expressions, as as the make-up. Meeting one of parents was the last thing they had ted on! For a minute I was tempted t them go on and pretend I hadn't ced a thing, but they did look too ulous."

YOU MUST have concealed your feel- very well, for Karen told me that re the party you showed them how ut on powder and lipstick."

think maybe I have the making of ctress in me, then. But I did keep it and friendly. And I have a good ory. I remember some of my early npts to be grown-up. High heels were downfall, figuratively and literally. how, I said, sweet as you please, 'I e you girls have put on a little lip- . How about letting me help you e it look more professional?' "

'll bet that took them by surprise!"

think it did. They looked sheepish a minute. Then they came in with and washed their faces well. They turns sitting at my dressing table e I gave them a lecture on how older women try to make themselves look as fresh and attractive as young girls do naturally. I gave them a light film of powder on the nose and just enough lip- stick to make them feel they had some."

"Karen says you told Barbara she may use it if you can't see it."

BLANCHE LAUGHED and switched off the ignition. "I thought that would save her pride—and mine."

"Well, this whole business of cosmetics annoys me. With all the interesting and worthwhile things to be concerned about in this world, it seems just silly to fuss about faces. But since everyone else does it, when I don't I look as though I have just gotten out of a hospital—or a jail!"

"But what bothered me more than the make-up itself was that Mrs. Milburn let them go out looking like that. What do you suppose she was thinking of?"

"Maybe she wasn't home. I under- stand she is out a lot."

"And apparently the youngsters have high old times there when she is out. Nothing 'really wrong,' I suppose, but I don't think it's a good idea."

"Neither do I. Yet I don't like to be a suspicious old woman, saying 'don't this' and 'don't that,' all the time."

"I guess it is up to us to have them come to our own homes more."

"I suppose so—if I can farm Pete and Susie out now and then. Karen objects because they are always underfoot. Not so much Pete as Susie."

"Well, Bob is so busy with high school doings, part-time job, and running to his

girl's house in his spare time that we don't have that problem. I'll see what I can do."

BY COMMON CONSENT, she turned on the engine just as I reached for the door handle.

Dan wiped an arm across his sweaty forehead and leaned on his rake as I came up the walk. "You and Blanche some sort of special committee?" he grinned.

"Special committee on the rights and limitations of teen-agers, you might call us. No, not as serious as that. Just chattering, I guess."

"Not connected with the meeting at Mrs. Ittel's?"

"Oh, no. She had everything mapped out for us. She's tackled this May Fellowship luncheon just the way she does everything else. She knew before we met just whom she wanted to do what and like good girls we agreed to oblige. Saves a lot of trouble to have her do the planning for us."

DAN RAISED an eyebrow doubtfully, but before he could say anything, I asked, "Pete not home from cubs?"

"Wasn't this the day they were going on a rock-hunting expedition? If they hiked over to the woods, they may be late. Susie got permission to go to Donna Matteo's."

"So there went all your assistant gardeners."

"Karen helped for a while. Then Bill Schiner and Harry Rose came by and wanted to help. I don't know why they annoyed her but before long she decided to go do her homework."

I dropped down on the top step of the porch. Dan gathered the last of the stuff he had been raking into a bushel basket. "We know where they are and what they are doing," I said, "but we haven't done much to control it, have we?"

"Why should we? They seem to control themselves very well and we'd h to let go the reins some day. So lon they are coming along all right, knock ourselves out making like w running some sort of animal act wh they jump when they're told?"

"Then you know what I was thin about?"

"You were thinking about that lo foolishness Miss Eckam told you week at PTA. She wants those chil to move around the classroom like s sort of assembly line. Rise on one ch move to the cloakroom on the next. for reading, open your books all toget find the place and close the book look at the teacher. Pete says if he an interesting picture he forgets to c the book—and who wouldn't?"

"That's not what you said to Pete!"

"OF COURSE NOT. I told him get along with people was as importan anything else he learns in school teachers are people. Last year his tea let him do pretty much as he plea This year, it's different. It's up to to find out how the teacher wants hi act and act that way. It's part of life

"Did he tell you that when he st to get out of line, Vaiya, the little girl with the pretty braids, gives hi poke? She's like a real little mother."

"Schmidt was telling me how qui the whole family is catching on. man's working out very well in the st Schmidt hired him with the idea that do mostly janitor work, but he's catc onto the stock, knows more about it t some of the clerks."

"Sounds a little silly, I guess, but w I see him, I get a sort of lift. I th 'This is America. Thank God for it.'

"I know," Dan agreed thoughtf Then with a quick change, "Is there ing to be some supper to be thankful around here?"

HRISTIAN TIONARY

ILIP R. HOH

"HEAVEN"

ER TRY to get across to a friend some ially unusual or inspiring happen- Almost impossible, isn't it, unless ther person happens to have had a ır experience? Usually we bubble only to find that we are casting our s before people who just aren't in a on to share our enthusiasm.

nen I was young my father used to describe to me the majesty of the y Mountains, which he had seen in llege days. I tried to compare them the Appalachians that I knew. I ed that the Rockies were higher, jagged, more rugged. But until day, years after, when I actually at the foot of the Rockies near er, and later in Jackson Hole and acier Park—until then I had little rstanding of what my father had trying to tell me. Then I, too, was vhelmed by their majesty.

ad not been in a position to under- , for I had never had any experi- similar enough to use as a basis omparisons. So it is with almost ing, preconceptions based on vicari- experience alone give little reality neager understanding.

IT IS with death and heaven. Not we have stood personally before ates of heaven and beheld the maj- or ourselves, not until we have met face to face and have been over- ned by his love, not until then can anything, even Jesus' words, give us the full picture. "For now we see as in a mirror dimly."

Certain facts God has revealed to us through his Son. And our faith in Christ enables us to believe even those things we cannot yet understand. That there is a heaven, we know. That it is good, we know. That it brings us closer to God, we know. But there are also phases of the situation we can only vaguely grasp.

What happens directly after we die? Do we go immediately to heaven, or do we go to a "purgatory"—as Roman Catholics believe—or do we "sleep" for a time? The idea of a purgatory we can rule out, as there is not sufficient biblical basis for it and because it runs counter to the nature of God. But what of this possible period of sleep?

St. Paul often talks of those who have fallen asleep, who shall wake at the last trumpet, and so on. The book of Revelation also seems to assume that the dead wait until the era of judgment. Just what this sleep would be like we have no way of knowing. Paul used the word for want of a better one.

ON THE OTHER HAND, there are places in the scriptures that seem to indicate an immediate resurrection, as when Jesus says, "Today shalt thou be with me in Paradise." Our conceptions of time are involved here. It is possible that we who see time as linear do not understand its depth. If it be that the dead sleep until some day ushers in the full kingdom of God, they would be unaware of that sleep. For practical purposes we could say in any case that consciously our dead go at once into that closer service of God we call heaven.

What is heaven like? Where is it? Is it a place? Traditionally we think of heaven as up and hell as down. A psalm-

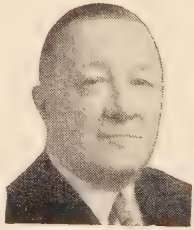
ist speaks of ascending into heaven and descending into Sheol. Our creed states that Jesus ascended into heaven. Modern knowledge of cosmology is beyond that of the Hebrews and Greeks, so far advanced that today we hardly know which way is up. Where heaven is, we have no way of knowing.

PEOPLE HAVE always pictured heaven in terms of the finest they could imagine. For the Jews it was a "New Jerusalem," complete with walls and towers. For some it has been a return to the Garden of Eden. For Robert Browning it was the opportunity for further service, echoing Jesus' words in the parable of the talents. "Thou hast been faithful over a few things, I shall give thee charge over many things, enter into the service of thy Lord."

Beethoven, deaf in his latter years, said when he died, "I shall hear in heaven." For many who are worn out from the turmoil of this life, it will be a time of rest and quietness, such as we pray for in the Collect for Peace of the Vesper Service. Not having experienced heaven personally, each of us must visualize it in his own thought-forms. Certainly heaven will be superior to our fondest dreams. For the mature Christian, knowledge that he will be intimately in the presence of God is all the heaven one could desire.

WE ARE ALSO TOLD that, as Jesus did, we shall have a resurrection of the body. The Apostles' Creed states this belief. A man badly crippled from birth once asked me if his heavenly body would be like the one he now had. A mother whose baby recently died asked whether it would remain a baby forever. In both cases I answered, "Probably not," but I have no way of knowing. That there will be some difference in the resurrected body from this one is evident from
disciples' reaction to Jesus' "glorif
body. After his resurrection Jesus
sessed certain qualities he had not
viously had. Paul, too, talks clearly
transformation. Read I Corinthians
especially 35-58.

Exact definitions of almost anyth
within this area are impossible. But
this we can be sure: when we fin
stand there ourselves, and personally
perience these things, the answers
provides will be so wonderful that
will forget any questions that may
concern us.



PERSON
PROBL
CLI

By EARL S. RUD

Straying Ben

QUESTION: My husband used to
to work with a woman of whom he
came very fond. There was not
wrong about their relationship, I
sure. She is a Christian and has spu
him to do some good things where I
failed. But people talk about their b
together. When I objected to his ri
with her, he got so angry that he h
heart attack, and then decided to re
room in the town where he works.
gave his health as an excuse, rather
hurt Irene's feelings by discontin
the arrangement.

When this business started I went
him to the apartment of this lady and
husband. Ben and Irene acted like
picking at one another. Ben also go

apartment alone. He now comes only over the week-ends and then at the apartment or elsewhere most time.

ave had to take care of my eighty-ld father for some time. We lived ny parents for seven years, and my er passed away a few years ago. nd Father are always at odds, and is jealous of what I do for the other. ises this situation as an excuse for oming home. The doctor says this ion is ruining my health and my pas-ys Ben should not see the woman nore. We are Lutherans but this e have led Ben to attend another h.

Reply: Ben should stay away from s woman—completely. He is being fair both to you and to the other ple, whether they recognize that or . It should be plain to all to what h behavior may lead and what trag-y it may bring upon a number of ple.

Are there not some men and women high repute whom you could enlist help you? They could, one by one, k this problem over with Ben and ble him to see how unfair he is and at trouble could descend on both useholds. Your pastor could be one them. If Ben can be changed, it is ely that such a procedure will do re than all the remonstrating you do.

As for yourself, try to keep calm l pleasant in Ben's presence. Do you can to prevent conflicts be-een Ben and your father. Hard as nay be, go the limit to create a pleas-atmosphere at home, and be sure give Ben plenty of attention. He uld have enough interest in you to lure the unpleasant features, even ugh they are prolonged. Unfortunately, the person who is being wronged must often do the greater part toward effecting a reconciliation.

A copy of Van Keuren's *Christian Marriage,* left in a prominent place, may tempt Ben's curiosity and help the cause.

TV

Question: With many other parents we are disturbed about television in our home. Joan, 7, and Carl, 9, give a great deal of time to the pictures, and I am not sure what effect some of the shows may have on them. If I do nothing about it they will sit for hours, giving close attention to programs that, in many cases, seem to me to be rather poor material for youngsters.

I am puzzled as to what to do about it.

Reply: It is a mistake to allow excessive watching to replace play, which all children need for their all-around development and health.

It is difficult, if not impossible, to exercise adequate censorship without creating other problems, and the cost in time is very high. Some parents ration TV time, and many have done so in regard to the radio. While such methods may accomplish something, they are negative. A positive solution is always to be preferred in problems involving children.

The soundest procedure, and the one least likely to arouse resentment, is to divert attention to something else, without ever mentioning TV. One parent told an attractive children's story, mentioned that many such stories may be found in the local library, and told the youngsters they were old enough to get library cards. Now they are reading, getting good content, and have less time for TV and radio.

Answers to Building Problems

When You Build Your Church. By John R. Scotford. Doniger & Raughley, Inc. 246 pages

Here are twenty chapters full of answers to the common questions that plague all b ing committees whether it is a church to be built, a parish hall, an educational unit, parsonage. The answers are without exception enlightening because each comes Dr. Scotford's long experience as a consultant on church building.

Chapter titles are descriptive of the scope of this handbook: "New Days, New Ways," "The Place of Worship," "Let There Be Light" (the problems of proper lighting), "Color and Worship," "The Arrangements for Music" (this deals with the choir and organ), "For the Training of the Young" (parish education), "The Parish Hall" (fellowship, service, recreation), "The Church Kitchen," "Church Offices," "New Church, New Look" (a splendid essay on the new architecture in the service of the church), "Creature Comforts," "Planning Together," "Getting the Money," "And Now to Build." An appendix lists "Churches Worth Seeing." Fifty-four are named, with a note or two on each one as to its strongest points.

Tough problems such as relocation, human relations, and the timing of the funding campaign are faced without hesitation and dealt with completely. Dr. Scotford's practical experience in solving such problems is freely and convincingly shared with the reader.

There is an amazing correspondence between the approach of this book to the building program and that of the ULCA Department of Church Architecture. The last three chapters named above recommend the very steps of organization for the building experience that hundreds of our congregations are finding fruitful. Our maxim that a building program is a success only if, in addition to new building facilities, it also produces a stronger congregation is illuminated by these chapters.

Written deliberately for laymen and pastors as an instructive guide to better building, this book is a complete success.

EDWARD SNIVELY FREY

New York City

Writing for the Lord

Careers in Religious Journalism. By R E. Wolseley. Association Press. 116 p $2.50.

Dr. Wolseley, of the Syracuse Unive faculty, has done more than any other A ican to lift church publications toward h standards of journalism. Through teac lecturing at conferences, personal cou ing, and his books, he has helped a l people get the know-how and incentiv more competent work.

In this small book he describes the w field of professional writing on behal the church—editing church periodicals, lic relations, writing church news for secular press, freelance writing, new of journalism on the mission field. study is made concrete and interesting b clusion of brief case histories of peop these fields—such as William McDer Marjorie Moore Armstrong, Robert Many prominent people engaged in reli journalism are introduced.

It is not a book of techniques, but a to those who may wish to go into ch journalism or religious newswriting fo secular press. It is exact and accurate information, even to the extent of repo salary scales prevailing in the church in 1954.

The time is past when churches were isfied to turn over their publications to tors who had no training in journa Faced by competition of highly sk craftsmanship of secular journalism, ch publications have learned they must better trained personnel and more ade resources. Here is the story of what

done, and the people who have been it. The book is as lively and up to as this morning's newspaper. G. E. R.

nd of Seafarers

d God Caught an Eel. By Ethel F. Blais-Coward-McCann. 242 pages. $3.50.

ever the right man was picked for the job, it was when the Port Society of Bedford, Massachusetts, back in 1909, ed the Rev. Charles S. Thurber to be ain of the Seamen's Bethel. It's a posi-ne still holds at nearly 91 years of age, probably no other work in the world have used his talents more fittingly ave given him greater personal satis-on.

e Seamen's Bethel is a refuge for sail-It stands on Johnny Cake Hill, along-the Mariners' Home, overlooking New ord's waterfront. Herman Melville, in *Dick,* called it the "Whalemen's el." The Seamen's Bethel requires a ain who knows sailors and ships, and uthor of this heart-warming biography clearly shown that Thurber possesses e qualifications.

arlie Thurber's boyhood was spent in usy seaport of Taunton, Massachusetts, t was natural that he took to the water early age. At 12 he became quarter-er on an excursion barge on Narragan-Bay. At 16 he was working in the en-room of a coastwise schooner. He was soned crewman and well on the way ecoming a successful marine engineer he went to a Methodist revival with best girl and became converted by a an evangelist. He married the girl, de-to become a minister, and attended Methodist Academy in East Greenwich, e Island.

urber served Methodist pastorates in al small New England towns, winning than one stubborn congregation by his d personality and hearty preaching, his lack of formal education was a icap. The Southern New England odist Conference restricted him to the er parishes, and he was forced to leave the ministry for a time to work as a marine engineer. Eventually came his appointment to the Seamen's Bethel.

This is an absorbing, fast-moving story, filled with delightful anecdotes and humorous experiences, both an entertaining and an inspiring book. G. H. S.

Old Testament Anthology

God and Man in the Old Testament. By Leon Roth. Macmillan. 168 pages. $2.50.

The mighty words of the Old Testament are so familiar in their proper contexts that they may sometimes fail to stir us. Dr. Roth, in making a small anthology, has put about 500 Bible passages in fresh relationships so that some of these well-known verses come at us with new force.

The 14 sections begin with the majesty and power of God, and man's call to be a humble servant. God's will for man—"the path of life"—is set forth in many passages from the Law and the Prophets. The closing section is regarding man's destiny and the ideal society that is predicted.

There is a humanist tinge faintly evident in the editor's work, but deep reverence for the powerful language and ideology of Scripture. A third of the content is from the Psalms and Isaiah, but almost all other OT books are represented. Any student of the Old Testament will be stimulated by reading the passages in Dr. Roth's arrangement, which is likely to prompt a thoughtful person to re-examine many sections of Scripture with new purpose. G. E. R.

Looking at Life. By John Helmer Olson. Augustana Book Concern. 95 pages. $1.75.

Dr. Olson, a pastor of the Augustana Church who died in 1953, had imagination and a wry touch. He wrote innumerable articles, poems, stories, sketches. His "Spectator" column was for years an attractive feature of *The Lutheran Companion.* Here is a good selection of the writings of this versatile clergyman.

Books reviewed on these pages may be purchased through the United Lutheran Publication House, Philadelphia.

CROSS in New Hanover, Pa., church, bearing pledges of congregation during Lent, was cove with lilies and moved to church lawn for Easter sunrise service. Pledges were made by adult congregation and Sunday school pupils, placed in sealed envelopes and affixed to cross. were "unsigned personal pacts between the writer and God," and ranged from resolutions to to promises to mend a broken friendship. After Good Friday, pledges were burned, unope

ILLINOIS

Pastor in Jonesboro Becomes U.S. Citizen

By JOHN E. COOPERRIDER

CHICAGO—The Rev. Rudolph K. Markwald, pastor of Salem Church, Jonesboro, became a U.S. citizen officially on March 9. Born in Berlin, Pastor Markwald came to America shortly after World War II and enrolled in the Chicago Seminary in Maywood in February 1948. After graduation he accepted a call to St. Paul's Church, Nachusa, and was ordained by the Illinois Synod. He became pastor of Salem Church last S tember.

St. Andrew's Church, Chicago, the R George W. Wolf pastor, dedicated its \$196,000 church edifice March 20. President Harmon J. McGuire of the Illi Synod as speaker. The new church, of m fied Gothic design, seats 280 worship with provision for an overflow congrega of 375. Besides the nave, there is an jacent chapel, choir room and balc church office, and pastor's study.

A new organ was installed at a cos \$13,000. The former church has been modeled into study and meeting rooms.

Trinity Church, Rockford, Dr. O. Garl

trand, and the Rev. O. Garfield Beck-
l, II, pastors, celebrated its 60th anni-
ry March 6, with Dr. F. Eppling Rein-
secretary of the ULCA, as speaker.
ring its history the church has sent six
into the ministry, with three more en-
l in the seminary at present. It has also
rted 14 missionaries, fully supporting
and giving partial support to two at
nt.

Mark's Church, Nakomis, and St.
s Church, Metropolis, recently dedi-
memorial chimes in memory of Mr.
Mrs. Thomas Wolters and in memory of
Helma Bietau, respectively.

nity Church, Macomb, dedicated a new
March 20, and Mill Creek Church,
Creek, its newly decorated nave and
or March 6.

e Rev. Ernest E. Habig, pastor of Holy
y Church, Chicago, spoke on the
h of Our Fathers" television program,
the church's choir sang on the same
am, March 6 and 13. The program is
over WGN-TV in Chicago.

e Rev. Edward A. Cooperrider, pastor
nity Church, St. Louis, and recently
d president of the National Lutheran
cil Ministerial Association of St. Louis,
nnounced that the first major project
e association this year will be a joint
on Pentecost at which President Frank-
lark Fry of the ULCA will speak.

rbert Kabat, formerly with Good Will
tries, has been appointed the new man-
of the Lutheran Salvage Service in
go. This service, organized last year
e Lutheran Council of Greater Chi-
does work comparable to the Good
Industries and Salvation Army.

nald Herdman, member of First
ch, Freeport, and president of the
ern District of the Luther League of
is, was recently awarded the Pro Deo
tri Award in scouting. He plans to en-
Carthage College and prepare for the
try.

e Rev. J. Stephen Bremer, assistant
r at Glenwood Church, Toledo, Ohio.
esigned this position to become pastor
Mark's Church, Chicago, May 1.

INDIANA

Indiana Synod to Elect New President in May

By ROBERT H. HEINE

FORT WAYNE—Dr. F. M. Hanes, president of the Indiana Synod, has accepted a call to become the superintendent of the Mulberry Lutheran Home for the Aged at Mulberry, Indiana, effective at the completion of his term of office as synod president, Aug. 1.

Dr. Hanes was elected president of the synod in 1946 in Indianapolis, and was re-elected in 1949 and 1952. During his nine years in office, six congregations have been organized in the synod, and two more are in process of organization. The development of Camp Lutherwald, the Lutheran Student Center at Purdue University, the addition to the Mulberry Home, and the purchase of the synodical parsonage have taken place under his leadership.

Election of a new synod president will be one of the main items of business at the synod convention, May 9-11, at Trinity Church, Terre Haute. Pastor Christian Berg, director of Hilfswerk in West Berlin, will speak at a fellowship banquet to be held in the Student Union of the Indiana State Teachers' College.

The Indiana Synod office has moved to Room 800 in the Underwriters Building in Indianapolis.

CONGREGATIONS: Bethany Church, Indianapolis, Dr. C. J. Rockey pastor, has purchased additional property and redecorated the church building . . . Our Saviour Church, Fort Wayne, the Rev. Wm. L. Pifer pastor, has converted the former parsonage, adjacent to the church, into a parish house to provide five classrooms and a children's chapel . . . St. Paul's Church, Madison, the Rev. Richard Howard pastor, has completely remodeled and redecorated its 120-year-old building . . . First Church, Hammond, the Rev. Edward D. Driscoll pastor, has launched an appeal for $110,000 for the construction of the nave of the church.

NEW YORK

Hartwick College Plays Host To Eastern Conference Meeting

By LUTHER S. STRALEY

ALBANY—The spring convention of the Eastern Conference was held at Hartwick College, Oneonta, April 18. Celebrant at Holy Communion service was Pastor Howard M. Walker, Oneonta. The Rev. Clayton G. Van Deusen, Albany, preached. Pastors Harold Norris of Ancram, and W. Walter Betts, Altamont, assisted in the service.

Two special items appeared on the agenda; one concerned the current $200,000 Hartwick College campaign for a chapel and men's dormitory authorized by the last convention of synod. The other was a report on the work of the synod's special Committee on Organization. The Rev. Albert P. Schilke, Canajoharie, and Mr. Louis C. Smith of Albany are members of this committee from the Eastern Conference.

Sister Dorothy Goff began her duties on March 1 as director of Christian education of St. John's Church, Albany. She supervises the Sunday schools, Junior-Hi Luther League, Senior Luther League, Lutheran Youth Fellowship, Cradle Roll workers, weekday and vacation schools. Sister Dorothy has been relieved of secretarial work and responsibility for the adult organizations of the parish, thus allowing her to concentrate on the educational program.

A graduate of Susquehanna University and a teacher of high school mathematics before entering the diaconate in 1936, Sister Dorothy holds an M.A. degree from New York University and a Master of Religious Education degree from Biblical Seminary. She has served as an instructor in a private girls' school and at the Deaconess School in Baltimore. Her parish work includes positions as educational director in several Lutheran parishes. She served Bay Shore Church, Milwaukee, before coming to Albany. Dr. Russell S. Gaenzle is pastor of St. John's.

A $10,000 mortgage was burned at Paul's Church, Rensselaer, in January. debt had been paid in two years. The E. Dale Click, associate director of e gelism on the Board of Social Missions and a classmate of St. Paul's Pastor Kretschmer, preached.

St. Mark's Church, Guilderland Ce received $500 from the estate of Marga Fryer, and $1,150 from the estate of Crounse. Pastor G. Oliver Sands reports the bequests will be used to install a heating system in church and parish ha

St. John's Church, Canajoharie, Walter Krumwiede pastor, celebrated 120th anniversary. Pastor Luther S. Str of Zion Church, Athens, preached.

Pastor Paul R. Swank was honored his congregation, St. John's Church, Po keepsie, on the tenth anniversary of his dination in February. The pastor's fa Dr. Calvin P. Swank of Philadel preached.

PACIFIC SOUTHWEST

Easter Vacation Creates Problem in Los Angele

By HOWARD L. LOGAN

LOS ANGELES—A blue sea and suns on Laguna beach have created a prob for Los Angeles churches. Teen-agers leased from high school for the Easter cation have been deserting Holy Week ices in churches to spend their free on the beach.

Protestant churches have tried to the problem by planning ocean-side ret in Holy Week, with youth returning to city for Good Friday services. Tr Church, Long Beach, provides a camp its high-school youth for the latter pa Holy Week.

Presbyterian and Episcopal churches urged school authorities to change the tion schedule from the week before to week after Easter. Francis Cardinal Intyre of the Los Angeles Roman Cat

GEST MISSION in Hawaii is St. John's Church, Lanikai, on Oahu Island. Developed by Missionary Franklin A. Swanson and organized Dec. 12, 1954, in the presence of Pacific st Synod President Carl V. Tambert and Pastor Thomas A. Allport of Lihue Church, St. had charter membership of 65· 32 children in church school. Congregation meets at -Day Adventist chapel in Kailua, hopes to receive building site for own church soon.

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ose has addressed an appeal to and youngsters to improve their nce of Holy Week.

ELOPMENT of Camp Yolijwa at its e in Oak Glen, Calif., was discussed pecial Southern Conference meeting nth at First Church, Los Angeles. on of the only synod-owned camp come the responsibility of the con- beginning next year. Under chair- of President John G. Simmons (St. 's, North Hollywood), the confer- ded to ask the synod's executive tee for permission to raise money camp through a fund appeal. An appeal is planned. It should be ed by July 1 and all money should ved by the first of next year. A sing firm will assist in the appeal.

rs of National Lutheran Council met at Hollywood Lutheran recently to listen to Dr. Charles B. president of the Pacific Lutheran ical Seminary, and to the Rev. Clif- ore, TV authority in the religious his was the first joint meeting of the stors in several years. The meeting with a Communion service.

Mrs. John B. Moose, president of the ULC Women's Missionary Society, attended the synodical WMS convention at Grace Church, Richmond. Mrs. Moose also addressed WMS women at First English Church, Los Angeles, April 17. Southern California key women for the Pacific Seminary Auxiliary met also at First Church for a conference with Dr. Charles Foelsch, president of the seminary.

YOUTH LEADERS from all over synod gathered in late March at First United Church, San Francisco, for their presidents' conference. With Jim Miley of Sacramento, synodical president, as chairman and the assistance of synodical adviser, Pastor Kenneth E. Hartzheim, the leaders were given a preview on new work and convention matters and specific help in their local league work.

Southern Conference Brotherhood had its spring rally at Holy Trinity Church, Inglewood, Calif. Meeting for the first time in the beautiful Inglewood Church, the Brotherhood honored its four past presidents, all leading laymen of synod, F. J. Bowman and R. R. Inslee of Glendale, Robert Cummings of Pasadena, and Gene Hoeftman of Culver City.

PACIFIC SOUTHWEST . . .

The Lutheran Brotherhood Insurance Company's $1,000 Scholarship Award went to Pacific Seminary Senior Bliss Bellinger. A dinner in his honor was held at San Francisco recently at which C. O. Lerus of the insurance firm made the award. Mr. Bellinger is a member of Altadena Church.

Many of the synod's laymen in Bay Area avail themselves of the School of Theology for Laymen conducted by the seminary. Sessions are held on Saturdays and the response has been encouraging. Those attending speak glowingly of the value of this project.

> Typical of the problem faced by many mission congregations of the synod is that of Lakewood Church, Long Beach. It began Sunday school sessions Jan. 5, 1947, with 17 pupils. Today enrollment is over 500 and average attendance exceeds 330. To provide adequate facilities for this number is a major concern.

AMONG THE CONGREGATIONS: St. Matthew's Church, North Hollywood, dedicated enlarged quarters on April 17. Alterations have provided additional space for church, Sunday school and church offices . . . Hollywood Church, Los Angeles, recently purchased a property next to the church for future expansion . . . Church of the Foothills, La Canada, called Mary Haemmerle to become director of religious education. Miss Haemmerle studied at Pacific School of Religion . . . Trinity Church, Long Beach, voted to contribute $1,000 to Faith Church, Long Beach, if Faith raises enough cash pledges to repay its remaining debt to the Board of American Missions . . . Trinity Church, Pasadena, has approved plans for a new parish house . . . United Church, Santa Ana, is engaged in a debt-reduction program, appealing for $15,000. A new parsonage and additional Sunday school space are needed.

AMONG THE PASTORS: The Rev. Werner Jessen, after a 12-year ministry at Camas, Wash., began his pastorate at Advent Church, Los Angeles, April 1. The Rev. Lloyd E. Jacobson, former director of evangelism, Board of Social Missions, assur the pastorate of First Church, Fresno, A 1. The Rev. Neale O. Jenson has resig as pastor of Christ Church, Downey, to come assistant pastor at Grace Chu Richmond. The Rev. M. John Fellner resigned as pastor of St. Mark's Chu San Fernando. The Rev. E. F. Valbra is serving as interim pastor at Calv Church, Azusa.

PENNSYLVANIA

City Church Must Adju To Changing Urban Tren

By VIGGO SWENSEN

HARRISBURG—Problems of the churches were faced by pastors and lay of the Harrisburg area under the guida of six leaders at a conference on "The Church," March 1, at St. Matthew's theran Church. Sponsored by the synod Board of Home Missions, the confere heard the appraisals of the Rev. Wa Kloetzli, National Lutheran Council; Karl S. Henry, secretary of the Divisio Survey and Research of the Board of An ican Missions; the Rev. Alvin Butz, pa of St. Paul's Church, Glenside; Mr. Cli Rodgers, local consulting engineer and planning architect; Dr. Clarence E. Zor superintendent of schools, Harrisburg; Martin L. Tozer, superintendent, Cen Pennsylvania Synodical Home Missions.

Some of the findings of the confere are: urban church planning is a new because of the increasingly rapid turn of modern population. The local Boar Education has developed a consider "know-how" in understanding and mee population trends and resultant probl The Roman Catholic Church has been rowing this "know-how." The Luth church, through this conference, is the Protestant group to do so. Laymen nee realize that they as Christians are part dynamic, changing situation. In Harrisb the downtown area has many churches

utheran people. Conversely, areas of Lutheran population have few ies. The laity needs to be made aware desirability of planning to meet the ed situation.

church people move out, the church s them rather than attends to the new nts. The church's lay leadership tends ide farther from the church building he average member and tends to be- conservative and backward-looking.

vntown churches on the average have people around them than they had in heyday. But they are a different and untouched people. Our churches are lective, touching only the middle class, ng the very rich and the very poor. burg needs one downtown church, ring of churches around it on the ng edge. Should we merge many con- ions into a "Lutheran cathedral"? No, ctive members is an ideal size. Com- y-centered churches are preferable.

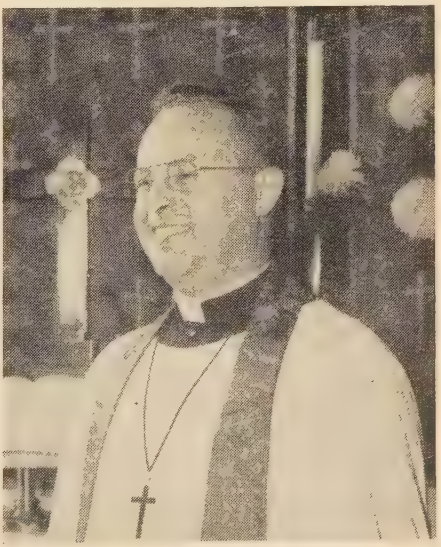
ncils of participating churches have given the findings of the conference. ow-up meeting is to be held May 12, he pastor and one layman from each gation.

audience of 10,000, including a choir), heard Evangelist Charles B. Temple- ead for "something more than belief d." Dr. Templeton, who conducted a eek crusade for Christ here last year, ed for a single service at the Farm Arena March 27. "In spite of many ces of religious revival," the speaker 'this is a day of tremendous Christian r—but not of Christian commitment Partly the fault lies with us in the church who have made Christianity seem dull and tedious. Today sin is attractive and goodness dull and uninteresting."

Approximately 350 Dauphin County youth heard keynoter Dr. Gordon E. Hermanson, executive director of Christian Education, Presbyterian Synod of Pennsylvania, call for the imitation of Christ in a talk entitled "All the Way with Christ in Discipline." The occasion was the annual Christian Youth Conference held in Harrisburg March 25-26.

State Senator G. Robert Watkins (R-Delaware) has written off as dead the bi-partisan Senate bill to permit Pennsylvanians to vote on the question of legalizing horse race betting. Senator Watkins, a co-sponsor of the measure, said he would move to return the bill to the Law and Order Committee of which he is chairman, and added that "as far as I'm concerned, the bill will be killed in committee."

One factor in the defeat of the race track gambling bill on March 22 was literally thousands of telegrams, letters, and personal interviews on the part of Christian people all over the state, according to the Rev. O. B. Poulson, of the Division of Social Relations, Pennsylvania Council of Churches.



LAIN of Pennsylvania House of Repre- ves is the Rev. Harold J. Crouse who is of Trinity Church, York, since 1937. president of the York County Lutheran erial Association, the 48-year-old ULC r has been active in many religious and organizations, holds national sermon from the Freedoms Foundation of Val- rge and the Spiritual Mobilization Foun- of California.

CANADA SYNOD
Saulte Ste. Marie Zion

CENTRAL PENN. SYNOD
Aaronsburg St. Paul
Abbottstown St. John
Bendersville St. James
Berwick Holy Trinity
Boswell St. Andrew
Carlisle St. Paul
Clarkstown Messiah
Clearfield St. John
Cogan Station St. Michael
Davidsville Benscreek
Davidsville St. David
Davidsville St. Thomas
Dillsburg St. John
Harrisburg St. Matthew
Harrisburg St. Michael
Jacobus Salem
Jennerstown Christ
Jennerstown Mt. Zion
Jennerstown St. James
Johnstown First
Lebanon Zoar
Middletown St. Peter
Mill Creek Mt. Zion
Montgomery St. John
Paxtang Good Shepherd
Rebersburg Zion
Richfield Faith
Rockwood St. Luke
Shiremanstown St. John
Spring Grove St. Paul
Thomasville St. Paul
Williamsport Faith
York Shiloh

CENTRAL STATES SYNOD
Bendena St. John
Chappell Grace
Columbus St. John
Dakota City Salem
Darrouzette St. Paul
Emporia St. Mark
Eureka Christ
Hastings First St. Paul
Homer St. Paul
Kansas City Children's Memorial
Lincoln Grace
Linn St. Paul
Omaha First English
Pender St. Peter
Scribner St. John
Sedalia Trinity
Waterville St. Mark
Wellington St. John
Westboro St. John
Wichita Reformation
Wichita St. Paul
Wilson Excelsior

FLORIDA SYNOD
Gainesville Our Saviour
Hollywood St. John
Homestead St. Andrew
Miami St. Paul
St. Petersburg St. Andrew
St. Petersburg Trinity

GEORGIA-ALABAMA SYNOD
Altanta Emmanuel
Altanta Peachtree Road
Birmingham Christ
Birmingham Shades Valley
Cullman Christ English
Ebenezer Jerusalem
Huntsville St. Mark
Marlow Miller Chapel
Mobile St. Paul
South Macon St. Luke

ICELANDIC SYNOD
Cavalier United Lutheran

ILLINOIS SYNOD
Brookfield Faith
Canton Zion-Penn Ridge
Carthage Trinity
Chicago Heights Trinity
Chicago Edgebrook
Chicago Wicker Park
Elmhurst Elmhurst
Jonesboro Mill Creek
Liberty St. Peter
Mt. Carmel Zion
Nokomis St. Mark
Oak Park Good Shepherd
Olney Trinity
Pearl City St. John
Pearl City St. Paul
St. Louis St. Mark
St. Louis Unity
Vandelia St. James
Virginia Grace

INDIANA SYNOD
Albion Mt. Pleasant
Albion St. Mark
Auburn St. Mark
Corydon Gethsemane
Corydon St. Peter
Delphi St. Matthew
Evansville Faith
Fort Wayne Faith
Goshen First English
Hoagland Antioch
Indianapolis Ebenezer
Indianapolis Good Shepherd
Indianapolis Pleasant View
Kokomo St. John
Middlebury St. John
Nappanee Zion
Pershing Zion
Portland Zion
South Bend Bethany
Spencerville St. Mark
Vincennes St. Paul
Whitestown St. Mark

IOWA SYNOD
Council Bluffs St. John
Davenport St. Matthew
Eldridge Faith
Ely St. John
Fairfield First
Iowa City First
Postville St. Paul

KENTUCKY-TENN. SYNOD
Erlanger Faith
Louisville Third
Nashville Holy Trinity
Tullahoma Trinity

MARYLAND SYNOD
Baltimore Motherhouse
Baltimore St. Andrew
Baltimore (Brooklyn) St. John
Baltimore Salem
Baltimore (City Hall Plaza) Zion
College Park Hope
Easton Grace
Easton St. Paul
East Riverdale St. John
Lansdowne Our Saviour
Linthicum Heights St. John

MICHIGAN SYNOD
Allen Park St. Matthew
Ann Arbor Trinity
Detroit Augsburg
Detroit Holy Communion
Detroit Luther Memorial
Detroit Prince of Peace
Detroit Resurrection
Flint Holy Trinity
Grand Rapids Faith
Hillsdale Trinity
Kalamazoo Trinity
Niles Holy Trinity
Oak Park St. Timothy

MINISTERIUM OF PEN
Allentown St. Stephen
Bethlehem Rosemont
Birdsboro St. Mark
Devon St. Luke
Dublin St. Luke
Easton Good Shepherd
Easton St. Andrew
Ferndale Upper Tinicum
Folcroft St. John
Hegins Friedens
Hellertown Christ
Indianland Emanuel
Kellers Tohickon Peace
Kellers Tohickon St. Matthew
Kutztown Zion
Nescopeck St. Mark
Media Reformation
Newark St. Paul
North Wales St. Peter
Perkasie Trinity
Philadelphia Ascension
Philadelphia Holy Spirit
Philadelphia (Burholme) Imm
Philadelphia Mediator
Philadelphia Muhlenberg Me
Philadelphia Our Saviour
Philadelphia Reformation
Philadelphia Salem
Philadelphia St. Paul
Reading St. James
Sayre St. John
Wapwallopen Holy Trinity
West Chester Calvary
Wilmington St. Mark
Wilmington Zion
Wyomissing Atonement

MISSISSIPPI SYNO
Burns Providence
Jackson Trinity
Starkville Faith

NEW JERSEY SYNO
Barneget Light Zion
Berlin Holy Communion
Brant Beach Holy Trinity
Camden Christus
Glen Rock Good Shepherd
Gloucester Bethany
Moorestown St. Matthew
Oaklyn St. Mark
Ocean City St. John
Phillipsburg St. John
Pleasantville Epiphany
Ramsey Redeemer
Red Bank Holy Trinity
River Edge Grace
Trenton St. Mark
Trenton The Saviour
Trenton Trinity
Union Christ

These Congregations in 1955—

od Holy Trinity
ury St. John

EW YORK SYNOD

First
ore St. Luke
e Holy Trinity
First
n St. Jacobi—St. James
First Redeemer
St. Paul
prings St. Mark
hodack Evangelical
t. John
d St. Mark
Island St. Timothy
a Good Shepherd
e St. Mark
er St. Paul
n Messiah
ol Christ
on St. John
ork City St. Peter
Syracuse Luther Memorial
ctady Messiah
Good Shepherd
Trinity
gton First
e Redeemer
ion
gh Christ
Camp St. Paul
aven St. Luke

H CAROLINA SYNOD

arle First
t Holy Comforter
Good Shepherd
te St. Luke
ille St. John
ont Mt. Calvary
d Calvary
ville St. James
Quarry Christiana
St. Andrew
St. Timothy
nville Our Saviour
olis St. Enoch
Mountain St. Matthew
each Kure Memorial
ton Cedar Grove
ton Daniel
St. Luke
Grace
St. James
Wilkesboro Atonement
Mt. Trinity
ille St. John
ville Grace
an Holy Trinity

ORTHWEST SYNOD

o St. Paul
re Emmanuel
burg Advent
kee Fox Point
kee Redeemer
polis Calvary of Cahill
polis Epiphany
e Bethel
gan First

VA SCOTIA SYNOD

uth Our Saviour

OHIO SYNOD

Jerusalem
St. Paul

Ashland Trinity
Bowling Green St. Mark
Brookville Trinity
Canton Zion
Carey Christ
Cincinnati Good Shepherd
Cincinnati Norwood
Cincinnati Walnut Hills
Cleveland Messiah
Cleveland Heights First
Columbus First
Convoy Bethlehem
Cuyahoga Falls St. Luke
Dayton Messiah
Dayton North Riverdale
Dayton St. John
Dayton Second Trinity
Defiance Christ
Defiance Zion
Dover Grace
Doylestown St. Michael
Doylestown Zion
East Canton St. John
East Cleveland Calvary
Fairborn St. Mark
Greenford Lutheran
Greenville Zion-Wakefield
Hicksville St. John
Holgate St. Peter
Houtville Emmanuel
Jeromesville Stone
Lancaster St. Peter
Leesville St. John
Leipsic St. John
London St. John
Lorain First
Lorain Good Shepherd
Lordstown Lordstown
Loyal Oak Trinity
Mansfield First
Mansfield Holy Trinity
Mansfield St. Mark
Mansfield St. Paul
Magnolia Trinity
Middle Point Trinity
Middletown Zion
Minerva St. Paul
North Baltimore St. Luke
New Philadelphia Emmanuel
North Canton St. Jacob
Oakland Clay Memorial
Ohio City St. John
Orrville Augsburg
Paulding St. Paul
Rows Pleasant Valley
Shanesville Lutheran
Shanesville Zion
Shelby First
Shelby St. Peter
Smithville East Union
Smithville St. Paul
Springfield First
Springfield Second
Springfield Fourth
Springfield Fifth
Springfield Auburn
Springfield Bethel
Springfield Grace
Springfield St. Luke
Springfield St. Paul
Stone Creek Mt. Zion
Stone Creek Salem
Stone Creek St. John
Stone Creek (Burkhart) St. John
Stone Creek Zion
Stony Ridge St. John
Sylvania Olivet

Tiro Loss Creek
Toledo Augsburg
Toledo Christ
Toledo Glenwood
Toledo Holy Trinity
Toledo St. Luke
Unionville St. John
Vandalia St. John
Van Wert St. Mark
Versailles Friedens
Versailles Trinity
Wadsworth Grace
Wadsworth Zion
Warren St. Paul
Washingtonville Trinity
Youngstown St. Luke
Zanesville St. John

PACIFIC SYNOD

Boise Redeemer
Everett Trinity
Juneau Resurrection
McMinnville Trinity
Pocatello Good Shepherd
Portland Holy Trinity
Salem Good Shepherd
Salem St. Mark
Seaside Our Saviour
Seattle St. Mark
Sitka Lutheran
Spokane St. Luke
Sunnyside Our Saviour
Tucoma Redeemer
Vancouver Immanuel

PACIFIC SOUTHWEST SYNOD

Alhambra Grace
Alhambra Our Saviour
Culver City Grace
Glendale First
Honolulu Pearl Harbor
Honolulu St. Paul
La Canada Church of Foothills
Lakewood Mt. Olivet
Lanikai St. John
Las Vegas Reformation
Long Beach Trinity
Orinda Shepherd of the Hills
Pasadena Trinity
San Diego Christ
Santa Cruz St. Stephen
West Covina Our Saviour
Yuma Faith

PITTSBURGH SYNOD

Butler First
Erie Hope
Erie Redeemer
Freeport Trinity
Industry Ohio View
Knox Mt. Zion
McKeesport Calvary
McKeesport St. John
New Kensington Bethesda
Pittsburgh Hope
Pittsburgh Mt. Lebanon
Ross Township Christ
Ruffs Dale St. Matthew
St. Petersburg Salem
Trafford St. Mark
West Newton Christ

Continued on next page

PENNSYLVANIA

Contemporary-Style Church Will Be Built in Perkasie

By WILLIAM COLEY ROEGER

NORRISTOWN—A step forward was taken recently by St. Andrew's Church, Perkasie, when the congregation voted to build a church. Although the congregation was founded in 1866, this will be the first time that the congregation will have a church of its own, for St. Andrew's is a "Union Church," sharing the use of its present building with an Evangelical and Reformed congregation.

Plans for the new edifice, designed by T. Norman Mansell of Philadelphia, won third prize in 1954 from the American Guild of Church Architects. The church is of contemporary design. It has great glass doors offering the worshipers a clear view of the altar, and a huge cross on the facade, arranged with backlighting. The contract for construction was awarded to Warren B. Zern who built Grace Church, Pottstown, last year.

Ground will be broken this month and completion of construction is scheduled for May 1956. Cost of the building is estimated at $335,000 of which $150,000 will be provided through a mortgage or bond issue loan. The church will seat 300 in the nave, 40 in the choir loft. It will include an educational building.

ANNUAL CONVENTION of the Norristown Conference Luther League was held in Peter's Church, Hilltown, as part of 150th anniversary celebration of that gregation. St. Peter's marked the anni sary by increasing its benevolent giving per cent, its attendance by 12.6 per c and its Sunday school enrollment by 27.

The Conference Brotherhood schedu its spring rally at St. John's Church, Qual town, on April 29. Dr. G. Elson Ruff, tor of THE LUTHERAN, was the speaker.

Grace Church, Pottstown, had ra close to $216,000 in an eight-week ap in 1952 to build the new church it dedica last year. Last month another appeal launched to erase a $150,000 mortgage. one week campaign workers secured pled of $184,857. Members pledged an aver of $502—$15 more than the average ple in the former campaign.

Pledges are payable over a period of years. Pastor Edgar S. Brown predicts amount pledged will make it possible to off the debt in five years. By that tim new fellowship hall may be added, he s

The Norristown Conference is one of four conferences in the Ministerium Pennsylvania taking part in the special "tor Project for Stewardship" this year, plans were made at dinner meetings church councilmen at the parish house Little Zion Church, Indianfield, and the Hanover Church. Speaker at both meet was Chester A. Myrom of the Luthe Laymen's Movement.

The Lutheran Laymen's Movement is ducting a capital funds campaign under

The LUTHERAN *In Every Home . . .*

Continued from page 41

ROCKY MT. SYNOD
Denver Messiah
Pueblo Hope

SOUTH CAROLINA SYNOD
Cayce Transfiguration
Charleston Messiah
Clinton St. John
Columbia Christ
Leesville Wittenberg
North Augusta Holy Trinity
Swansea Good Shepherd
Swansea Sandy Run
Walterboro Good Shepherd

TEXAS & LOUISIANA SYNOD
Garland Reformation
Grand Prairie St. John
Lake Charles St. Paul

VIRGINIA SYNOD
Bloutville Zion
Charlottesville St. Mark
Hampton St. Paul
Knoxville Messiah
Madison Mt. Nebo
Norfolk St. John
Oak Ridge Grace
Petersburg Our Redeemer
Pulaski Woman's Memorial

WARTBURG SYNOD
Arenzville St. Peter
Baroda St. John
Bluff Spring St. John

WESTERN CANADA SYN
Meadow Lake St. John
Tisdale Christ

WEST VIRGINIA SYN
Bittinger Emmanuel
Clarksburg St. Mark
New Haven St. Paul
St. Albans Grace
Wheeling First

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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tion of Mr. Edmund Foehl for Christ rch, Tinicum, which recently voted to a parish house. This is the first such paign conducted by the LLM in this on.

ree-hour services on Good Friday were in Emmanuel Church, Pottstown, and ty, Norristown. All Lutheran pastors erated. The Lutheran churches of town also co-operated in the sponsor- of the "United Lutheran Hour" series the local radio station.

CREASING ATTENDANCE, particularly in children's division of the church school . Paul's Church, Red Hill, has required vations to provide more classroom e . . . Mrs. W. Theodore Benze, a mis- ry on leave from India, was the speaker ne annual thank-offering service at St. hael's Church, Sellersville.

embers of the North Penn Lutheran oral Association recently visited the hurst State School near Royersford as of their program of study of welfare lems.

lptor's Sons to Complete tenberg College Project

ILADELPHIA—When Louis G. Milione, d-famous sculptor, died recently in a delphia hospital, he left half-finished ob he had undertaken at Wittenberg ge, Springfield, Ohio.

t two sons of Mr. Milione will carry nd complete the task—the carving of uge stone figures for the chapel-library under construction at Wittenberg.

e offices of T. Norman Mansell, Phila- ia architect who designed the chapel- y, have disclosed that the agreement n up to commission Mr. Milione's serv- will be changed to place the project in ands of the sons, A. Regis Milione and no C. Milione, who have worked 20 and eight years, respectively, for their r, and have been engaged with him in Wittenberg job. A spokesman for the tect said the sons are well trained, and d be able to finish the work within the time limit specified by the contract.

Two of the six stone figures—nine feet in height—were finished at the time of Mr. Milione's death; the rest are "roughed in."

Louis G. Milione was a native of Italy, but had lived in Philadelphia for 60 years. He was reportedly one of only half a dozen living sculptors who carve their own stone.

Erie Home for Aged Will Get New Section

By LUTHER E. FACKLER

PITTSBURGH—The Lutheran Home for the Aged, Erie, will undergo an expansion costing some $200,000. The program, which has Community Chest approval, will provide in the new section 14 additional residence rooms, a modernized kitchen and heating plant, new dining-room, recreational-handicraft facilities, an infirmary for men. The chapel, a memorial to Dr. Gustave A. Benze, who founded the home and presided over the board for 37 years, will arise in the courtyard linked to the new section.

Thiel College dramatics department, un-

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PA.: PITTSBURGH . . .

der the direction of V. Spencer Goodreds, was host to 300 high school delegates to the Dramatics Arts conference for Western Pennsylvania . . . In recognition of National Christian College Day, students, alumni, and faculty members spoke in many of the churches throughout the synod.

Thiel College and Holy Trinity Church, Greenville, were among the many institutions to receive bequests in the will of the late Frank C. Gibson. Since the amo of money left by Mr. Gibson was gre in excess of that needed to satisfy the dividual bequests, it seems likely that beneficiary will receive almost twice as n as stipulated. Thiel will probably rec between $35,000 and $50,000 and Trinity around $18,000.

Easter morning drive-in worship serv for the Pittsburgh district sick, lame, blind were held in three outdoor thea Sponsored by the Jaycees and the Associ Drive-In Theaters, the services were hel various parts of the county.

The Ohio River steel town of Aliqui through the co-operation of 24 grou churches and civic and service organizat —arranged the production of the Pas Play during Holy Week. Three hundred persons participated in the production, u ancient passion hymns and the text of Scriptures to convey the meaning of H Week.

The second annual choral festival for synod will be held May 22, on the T campus. Last year nearly 750 choir m bers and 400 additional guests attended festival. The sessions will include dis sions on liturgical performance, rehea of the choral union choir, and an eve devoted to the concert which will pre seven choral numbers.

A fraternity, believed to be the first o kind, has been formed by pre-theolog students at the University of Pittsbu The group which was formed two years with a membership of 20 has been na Pi Theta and now numbers 50. Plans afoot for organizing chapters throug the country.

Community Action Urged For Attack on Alcoholism

By PAUL LEVI FOULK

YORK—Two hundred civic leaders f the courts, churches, schools, and in tries of this community got together March 22 for a five-hour workshop to s the problem of alcoholism. It was the

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Fred P. Eckhardt, Pastor

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An ideal place to live
Holy Trinity Lutheran Church
Walter C. Hanning, Pastor

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St. Paul's Lutheran Church
3360 W. Flagler St., Miami, Florida
Carsten H. Ludder, Pastor
Sunday Worship 9:30 and 11:00 A.M.
Sunday School 9:30 A.M.

ing of this type in Pennsylvania, said York *Gazette and Daily*.

coholism is a disease which the com-ty may remedy by well-planned treat-, it was asserted. The institute was nized by the Committee on Alcoholism ork County Council of Social Agen- headed by county prison physician Milton H. Cohen.

e community must be educated regard-the nature of alcoholism, said Judge er I. Anderson. "The more people about the disease, the sooner they ake action to attack it."

coholics Anonymous was given credit he most effective methods of treat-. This agency's services should be used by all community groups, it was mmended. Clergymen have not been y useful in dealing with the problem, the Rev. Clifford Earle, Presbyterian l action secretary. Some ministers have dea that they should hold a special on from which they can sit in judg- on other people, he said. Preachers d get off their pedestals and get down e people live.

lice officials said there is not much they lo for drunks whom they arrest until place besides jail is provided for treat- of alcoholics. A long-range attack he problem will be expensive, it was asized, but will save the community sums.

There are not enough ministers to supply theran mission congregations being or-nized in America, Prof. Francis E. Rein-rger of Gettysburg Seminary told the omen's League of Gettysburg College, rk Chapter, at a recent meeting. "A w United Lutheran mission opens every days," he said, "but we do not have ough pastors to man them." Gettysburg minary will graduate 40 men in May, of. Reinberger announced.

CATION SCHOOL WORKSHOPS are planned e York Conference in May. Prepara-training sessions for local leaders are ored by the ULC Board of Parish Edu- in Harrisburg, April 26. Workshops

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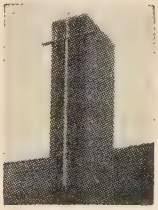

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will be held May 2 at St. Matthew's, Y May 4 at Christ Church, Dallastown, May 10 at St. Mark's, Hanover.

St. John's Church, Abbottstown, the Lester J. Karschner pastor, dedicated $52,500 church school building March Central Pennsylvania Synod Presi Dwight F. Putman spoke . . . Salem U Church (Lutheran and Reformed), Do laid the cornerstone of its new buil March 20. Speakers were Dr. Jacob Myers, Gettysburg Seminary, Dr. R. Limbert and Dr. James W. Moyer . . . nerstone of the $268,000 Holtzschwa (Paradise) Union Church was laid M 27. Attending were ULC Pastors Ar E. M. Yeagy of Harrisburg, George A. C and Irvin M. Lau of York, Reformed Pa J. Keller Brantley, and Dr. Howard She

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WEST VIRGINIA. Jackson's Mill

IOWA. St. Luke's Church, Sioux City

OHIO. St. Paul's Church, Newark

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---

rom St. Matthew's, York, of which Anderson is a member.

re than 500 attended the annual conion rally in York March 27. Speaker ie Rev. Herman G. Stuempfle, Gettys-

HANGES OF PASTORATE—

PITTSBURGH

, PAUL J. From Mt. Olivet Church, burgh. To St. Paul's Church, Monesen.

VIRGINIA

ARGER, L. L. From Glade Creek parish, Blue Ridge. To Timberville parish.

IANN, HENRY M. From St. Paul's rch, West Camp, N. Y. To Advent rch, Arlington.

DECEASED

RT ADDISON DRIES, aged 80, died ding, Pa., April 2. He was born in graduated from Muhlenberg College e Philadelphia Seminary. He was or-

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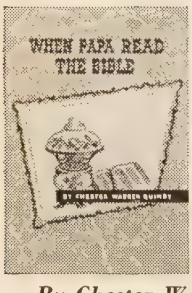

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dained by the Ministerium of Pennsylv in 1908 and he began his ministry at Z Church, Girardville. Other parishes ser were: Wolfs Cross Road, 1911; Plainfi 1914; Mahoning, 1919; Strausstown pa of six churches, 1927. He remained 20 y in the last parish, retiring in 1947.

He is survived by his wife, Estella (Weidner) Dries; three sons, the Rev. J C., pastor of Christ Church, Wanta N. Y.; Paul L., Allentown; David C., He town; one daughter, Mary E., wife of F cis L. Ross, Carlisle. Two sisters an brother also survive.

A funeral service was held in Tri Church, Reading, April 6, by Dr. Cha M. Cooper, president of the Ministe of Pennsylvania, assisted by Trinity's pa Dr. Gunnar Knudsen.

DR. WILLIAM HENRY FELDM died April 7 in York, Pa., at age 83 retired from the ministry in 1953 after ing churches in New York and Pen vania.

He was graduated in 1895 from Ge burg College, in 1898 from Gettys Seminary, and engaged in graduate stud Leipzig and Erlangen. He served a yea chaplain of the Pennsylvania House of R resentatives.

Dr. Feldmann began his ministry in

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n of Our Saviour, New York City. 1914 to 1931 he was pastor of Union h, York, and then served Calvary h, Dover, until his retirement.

viving besides his wife are three sons: obert L. Feldmann and T. Frederick ann of York, and Edward H. Feld- New Rochelle, N. Y. The funeral was conducted April 9 at Union n, York, by Pastor Paul L. Reaser. was in Mount Zion cemetery.

ANDA L. LAU, widow of the Rev. ah B. Lau, died March 28 in a con- ng home in Baltimore, to which she een removed from her home in East Pa., about three years ago. She was er husband served churches in Penn- ia, New York, and Maryland. He died 7, only a few months after his retire- from the active ministry.

. Lau was a daughter of the late and Susan Sowers Leib. She is sur- by a daughter, Mrs. Cordt Goldeisen, son, J. Lavere Lau, both of Baltimore, ree grandchildren. The funeral serv- s conducted by Pastor L. J. Karschner inity Church, East Berlin, Pa., on 31.

URA B. POTTS, 81, widow of the Edward M. Potts, died March 23 in e, Ohio, after a long illness.

. Potts was born in 1873 in Baltic, and was married in 1898 to Pastor who died in 1951.

served with her husband at Stone Middlepoint, Lewisburg, Toledo, toneta, Coruna, Indiana, Holgate, Tiro pper Sandusky. They retired in 1932 d lived in Orrville since.

was the first president of the District s Women's Missionary Society, or- d in 1901.

viving are a daughter, Nellita Mar- of Orrville, and a son, Luther A., of a.

ices were held March 26 by Pastor d A. Bary of Augsburg Church, Orr- nd President George W. Miley. In- t was at Orrville.

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IN CONCLUSION . . . . . .

THE HIGH COST of political compromise can clearly be seen in the Dulles-Corsi controversy still echoing in Washington. The Secretary of State finds himself unwillingly cast in the melodramatic role of a church-going banker who nevertheless evicts the poor widow from her home, saying "I must protect my depositors."

Mr. Dulles, let it be said at once, has brought idealism and a sense of high purpose into his office. On a top diplomatic level he has worked with zeal to build a framework for world understanding. In a real sense, he has been a great architect for peace.

But no lofty achievements of the secretary's office are effective unless they have the support of Congress. Treaties must be ratified by the Senate. The cost of carrying out international commitments must be provided for through financial legislation in the House. To get support for his program, the Secretary of State has to win senators and influence congressmen.

Some key figures in Congress place a high price on their support. In the case of Senator McCarthy, the price was the appointment of Scott McLeod to a high post in the State Department. In the case of Representative Walter, the price was the dismissal of Edward Corsi. Both McLeod and Corsi were concerned with the refugee program. McLeod has been called the "bottleneck" that has prevented its effective operation. Corsi was appointed to "make it work."

IT'S EASY TO SEE and sympathize with the dilemma in which Secretary Dulles must find himself. The choice lies between a few thousand pitiful refugees, on the one hand, and the chance of world peace in our generation on the other. Actually, there is no choice. If comes, we'll all be refugees—if we're able to move. So Mr. Dulles, how much it may hurt, has to play along those who have the power either to plement or to wreck the program peace to which he is dedicated.

Political scheming in Washington only a problem for the politicians has a rather immediate effect upon lives of us all. In the present cas seems to insure continuance of the gee problem for some time to come small number of those in DP camps being resettled in Canada, in S America, and in some other areas. the main body now has little hope of ting out of its present state. In time DPs may be absorbed into the econ of West Germany or other count Meanwhile, they require our conti help through gifts to Lutheran W Action, Lutheran World Relief and ilar agencies. And in that way, a Department personnel problem falls into our own laps.

ANOTHER EFFECT is the increasing ficulty of getting the best men into ernment positions. Any honest man runs for office or is appointed to an ministrative post must expect to be dered, to face insecurity or dismissa be compelled to compromise his hig ideals. This applies in the current not only to Mr. Corsi, but to Secre Dulles. We can be grateful that t are men of high caliber who are abl keep their heads in the face of hothea attacks and whose devotion to duty h ens them against personal abuse. But ought to be ashamed that our poli set-up makes this sort of thing necess

—ALBERT P. STAUDERMA

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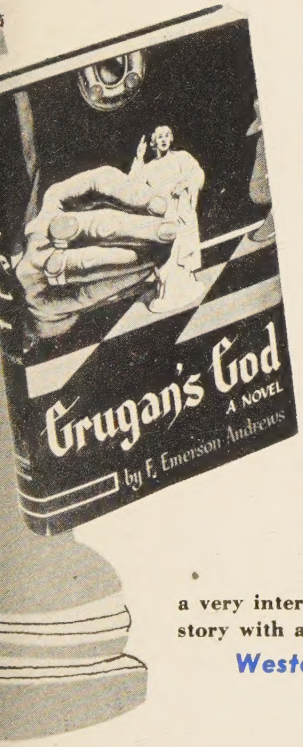

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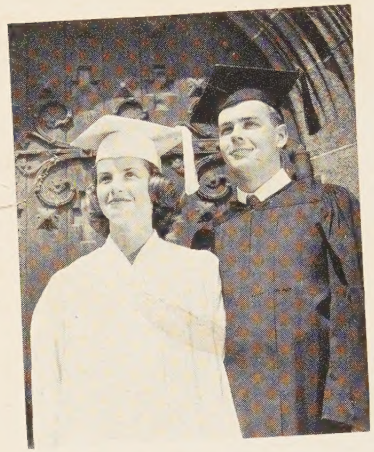

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